

S. P. G.
Missionary Exhibitions
Department.

Handbooks for Stewards

EDUCATIONAL MISSIONS.



S.P.G. Office,
15 TUFTON STREET, WESTMINSTER, S.W.

BIBLIOGRAPHY.

*The following Books will be found useful for reference on
the general subject of Educational Missions:—*

The S.P.G. Historical Sketches of each Diocese. (1d. each).

The Handbooks for Stewards on the different countries
(S.P.G. 4d. each; post free 5d.)

The Land of Good Hope. By Rev. H. MOORE. (S.P.G. 2/- net,
post free 2/4).

Story of the Cawnpore Mission. (S.P.G. 2/6 net; post
free 2/10).

Story of the Delhi Mission. (S.P.G. 2/- net; post free 2/4).

South Indian Missions. By Rev. J. A. SHARROCK. (S.P.G.
2/6 net; post free 2/10).

Christian Missions in the Telugu Country. By Rev. G.
HIBBERT WARE. (S.P.G. 2/- net; post free 2/4).

Christian Missions in Burma. By Rev. W. L. B. PESU
(S.P.G. 2/- net; post free 2/4).

The Renaissance in India. By Rev. C. F. ANDREWS. (S.P.G.
1/6 and 2/- net; post free 1/9 and 2/4).

Our Reproach in India. By W. P. K. SLEPTON. (Mowbray
1/- net). Also obtainable from the S.P.G.

Report of the Edinburgh Missionary Conference, Vol. II
(Oliphant. 3/-).

Pan-Anglican Congress Report, Vol. V. (S.P.C.K. 3/-).

A List of Articles in the Missionary Reviews and Magazines is given in
the Leader's Suggestions. (S.P.G. 2d.)

Stewards' Handbook.



A COURT IN A MISSIONARY EXHIBITION.

"Workers together with God."

Part I. THE MISSIONARY EXHIBITION.

(a) **Its Object and Meaning.**—If it be indeed true, as of late years we have come more and more to realize, that the primary duty of the Church in this age is to make strenuous efforts to fulfil the Lord's last command, "Go ye into all the world, and proclaim the glad tidings to every creature"; if on every hand "it is plain we have an irresistible mandate to proclaim the Kingdom," *and we are not doing it as we should*, then it is evident that missionary interest and effort must no longer be regarded as the fad of the few. Special efforts then would seem to be necessary to quicken throughout its whole membership the Church's sense of responsibility towards the non-Christian world, and towards those scattered children of the household of faith whose lot is cast in distant places whither the Church has not yet been able to follow them.

And thus the Missionary Exhibition has come into being as a great educational agency, and a most attractive way of interesting young and old in the work for God which lies beyond our own gates and yet lies within our responsibility.

(b) **Its Educational Value.**—In the preliminary circular usually issued to draw attention to a forthcoming Exhibition the question is asked, “**What is the Exhibition for?**” and the answer given is—

To **interest** visitors and set them wondering and wanting to know about the people and things in foreign lands. When they begin to wonder why people in heathen lands are not Christians then is the opportunity

To **instruct** them by answering their questions, explaining the exhibits, giving talks and lantern lectures, and setting forth the facts and needs of the missionary enterprise by pageants, tableaux, and other illustrative methods. The result of all this will be by God’s grace

To **inspire** them with a real desire to win the world for Christ, and for that end to pray and work and give themselves and their money to the cause.

To attain this threefold end is then the object of our Missionary Exhibition, which consequently must be a carefully organized undertaking.

1. **Local Organization.**—Much thoughtful planning and months of careful preparation on the part of the local committee and officers are needed to bring the Exhibition to a successful issue. The selection of the right persons for the oversight of the various departments, the laborious and manifold duties to be undertaken by the General Secretary and heads of departments, the loyal and united support of the effort by the whole Church in the neighbourhood, all these are essentials. In all matters of organization, however, the cordial support, advice, and assistance of the Exhibitions Department of S.P.G. and of the Headquarters Staff generally, can be relied upon. There is now a fund of wide experience to draw upon, and it is at the disposal of those contemplating an Exhibition. But the real life and spirit of the Exhibition and its permanent value depend very largely upon two classes of persons, the “Deputations” and the stewards.

2. **The “Deputations.”**—These are the accredited representatives of the Society who are sent to give brief lectures in the various courts. A really wonderful work has been done at many Exhibitions by these representatives from the Mission Field. To be able, in short talks of from twelve to fourteen minutes, to give a clear-cut outline of the conditions of their life and work abroad, to convey a vivid impression of the character of the people, to illustrate their manners and customs in such a way as to stir the imagination of the hearers, to kindle their enthusiasm and whet their appetite for more, and withal to show the intensity and urgency of the need for increased activity by the Christian Church is a feat which seems impossible, and yet one has known it performed over and over again, even by those who have had little experience in Exhibition work. There seems to be something in the atmosphere of a well organized Exhibition which draws out the best that is in our speakers. Their personality, too, frequently impresses their

audience as much as their words—their bright cheerfulness and human sympathy, their keen enthusiasm and joy in their work, their evidently strong and sincere love of their people and their longing to get back to them, are to many a revelation of what the missionary life really is. It is the Society as it is known abroad which is on exhibition, and in the vivid and living pictures of its manifold and varied activities presented by the representative missionaries in the courts, misconceptions and prejudices are removed, and there is aroused in the minds of many an abiding interest in and a desire to assist the good work.

3. The Stewards.—Here the Society has to rely upon the Church in the locality in which the Exhibition is held. The stewards are local Church people, men and women, without whose help the Exhibition could not be carried through.

How are these stewards obtained, and how prepared for their work?

When an Exhibition has been decided upon and the committee formed and officers appointed one of the first things to be done is to allocate the various courts to parishes. Generally a town parish makes itself responsible for the care of a court, but frequently one or more country parishes in the neighbourhood assist, providing stewards for the afternoons of one or more days. These parishes thus responsible, select among them from twenty to thirty people who are willing to act as stewards in that particular court in turn for about two hours at a time, and are willing to give some time and trouble to learning their duties.

(c) The Steward's Responsibility.—The word "steward" suggests a trust—a responsibility. From what has been said above it will be readily seen that upon the stewards and other helpers at a Missionary Exhibition rests no small share of the responsibility for its success, and that success is a thing quite apart from any financial consideration.

A Missionary Exhibition is a *missionary* effort, a real bit of missionary work on the part of every person engaged in its promotion, and must be taken up in that spirit. Too much emphasis cannot be laid upon the spiritual value of the steward's work. For the time being the steward has the happiness of being an active missionary, tastes in some degree the keen *joy* of the missionary's life, which comes to those who make an earnest effort to fulfil their Lord's great command, and the *longing* to continue and advance in that work. Such a task needs the humble prayerful spirit and an intelligent preparation.

The ideal steward then throws himself or herself, heart and soul, into the Exhibition, and during the months of preparation uses every opportunity of increasing his own missionary knowledge that he may be able to pass it on to others. He seeks to deepen his own sense of missionary responsibility, uses every spiritual means at his disposal to catch the missionary fire, to learn something of the love of his Master for perishing souls, and having tried, however humbly, to live closer to Christ and to drink in deeper

draughts of His Spirit, he has learnt what Missions mean, for as the great Indian missionary Henry Martyn said, "The Spirit of Christ is the Spirit of Missions."

Nothing is more wonderful than the way in which a body of stewards who have caught this missionary idea impresses the public who come to the Exhibition. Even the idle and the thoughtless visitor may be touched, and by the earnest and reverent demeanour of the stewards be led to realize that after all Missions are a matter of life and death, and that the Church is in deadly earnest to fulfil what she regards as a solemn and a pressing duty.

The Steward in his Work.—Stewards in a Missionary Exhibition are generally under the direction of a captain of stewards (see leaflet on "The Captain of Stewards") who assigns to them their duties, having previously ascertained in what capacity they are willing to offer their services. Stewards are either court stewards or are assigned special tasks, such as door-keepers, ticket sellers or collectors, clerical assistants in the office, or they may belong to a corps of guides, whose duty it is to see that visitors do not wander aimlessly about the Exhibition, but help them to see all that is to be seen, and learn all they should in the time at their disposal. The voluntary helpers in the Refreshment Department or at the Sale of Work, though under the immediate direction of their own particular head of department, are classed as stewards, and should share the steward's spirit spoken of above, and to some extent the preparation also.

The steward then, in whatever capacity he, or she, may be acting, is part of an organization, in which *discipline* must be recognized as an essential principle. The fact that the services are being rendered voluntarily does not affect the responsibility of the steward, except it may be to make him even more punctual and sincere in the discharge of his assigned duties than he would be if paid for them. The service is a divine service. He is working not for man, or for a Society, but for God. The following then are essentials:—

1. *Discipline*.—No Exhibition can be carried through successfully unless there is a cheerful and prompt obedience to orders. The secretary who arranges the daily programme has a very responsible task. The fitting in of all that goes on during the day—and there is always something going on—is a very delicate operation, involving much thought and hours of careful planning out. One unpunctual, self-willed, or obstinate steward may do a very great deal to destroy arrangements upon which depend the smooth working of the programme and the comfort and convenience of many.
2. *Courtesy*.—The visitors to an Exhibition are not invariably as well-behaved as they might be, nor is their grasp of the missionary idea always very real. A good deal of gentleness, patience, and courtesy is required of stewards. Stewards, as a rule, do display Christian courtesy in their dealings with the public, and the spirit of willing and cheerful service which animates a Missionary Exhibition is one of its most attractive features.

(d) **The Steward's Preparation.**

1. **Why Preparation is Needed.**—In his work the chief foes the steward will have to fight will be ignorance and indifference, and he must prepare himself carefully to meet and combat them.

Ignorance.—We cannot educate people about Missions unless we know something about them ourselves—so a steward must study. There are three lines of personal study and preparation which are of vital importance for all; not only for court stewards, but quite as much for door-keepers, helpers in the refreshment and sale departments, washers-up, and programme sellers, for the actors in the tableaux and pageants, for stage managers and organizers:—

First, the steward should be quite sure why Foreign Missions are important. The inspiration, the command, the duty, and the principles of Foreign Missions based on the Bible. Life must be brought into all the world through obedience to the Command and claim of the Promise.

Second, the steward should take pains to be clear about some fundamental missionary principles. To be ready to meet the stock objections and to give reasons for “one’s own faith in Missions.” To clear away vagueness, and remove the idea that Buddhism or Mohammedanism are better religions for certain races than Christianity. We are so afraid of being called intolerant and of not acknowledging the truth and beauty in other faiths that this is a real danger. (See Part II., “General Stewards’ Handbook.”)

Third, the steward must prepare his own spiritual life. In the following section the necessity and value of intercession are pointed out. The importance of it in the stewards’ preparation is very great; on them depends very largely the “atmosphere” of the Exhibition. There must be an atmosphere in which the Holy Spirit can work. This can only be attained by prayer and intercession, and if every steward can be made to realize the importance of this devotional preparation there will be no difficulty in dispelling the foe of *Indifference*. It is the attitude and sympathy of the stewards which really matter in an Exhibition. They will be in direct touch with the visitors, and it depends on them to pass on the spiritual current which they can only receive by their own preparation and intercession.

2. **How the Preparation is to be Carried Out.**—All preliminary arrangements will be made locally and the stewards allocated to their various courts and departments some months before an Exhibition. Lists of stewards will be prepared and distributed and a secretary appointed for each court and department. When all this has been organized the work of individual preparation for each steward begins. Sometimes the training of stewards is undertaken locally with possibly the visit of deputations to several of the courts shortly before the Exhibition. The more usual and perhaps the way that produces the best results is for an “instructor” to visit a town or district immediately the stewards have been collected and to spend a week or ten days among them. A band of

workers specially trained for the purpose is now at the disposal of S.P.G., and these "instructors" are quite prepared to take all preliminary meetings and to start the stewards' preparation—a round of meetings being fixed beforehand and the whole week filled to the best advantage. The visit should be at least four months before the date fixed for the Exhibition, and the notice that an "instructor" would be welcomed sent to the Headquarters' Secretary for "instructors" as long beforehand as possible.

Whichever plan is adopted a general meeting of stewards is called, including members of committee and heads of departments, for upon this meeting a great deal depends. First impressions colour the whole of one's subsequent view of a subject, and it is probably at this meeting that many stewards (who have volunteered for various reasons) will learn what a Missionary Exhibition ought to be, and realize that they individually have a responsibility in making it a glorious bit of work. In some places more than one general meeting may be necessary to suit different workers, for it is essential that all should have the same aim and ideals put before them.

Next will come a meeting of court secretaries and heads of departments, and they will plan, with the help of the "instructor," methods of study and preparation, and secure **Services of Intercession** in as many churches as possible. They will realize that much lies with them in making intercession a real part of a steward's preparation. This will include:—

1. Joint intercession in church. The stewards will be encouraged to attend and make the services live, to send in their own subjects for intercession.
2. Joint intercession in groups as a result of joint study. "Where two or three are gathered together."
3. Individual intercession. As stewards get familiar with names of missionaries and their circumstances, they will be the more ready to pray for them. The "S.P.G. Cycle of Prayer" will be found helpful.

Study.—The methods of study vary considerably, the most usual are:—Study Circles, lectures by members of J.C.M.A., missionary reading parties, and lantern lectures. Each secretary will arrange what seems best for his stewards, and if he is really keen himself the stewards will soon catch his enthusiasm. It is better to arrange a simple plan that can be carried out than a more elaborate one that has to be given up. In many places the Study Circle method will be warmly welcomed, and meetings be arranged weekly or fortnightly with comparative ease. Other stewards may be frightened by the very word "study," and for them lantern lectures or reading parties will seem more possible, and very often lead to a Study Circle being formed when the Exhibition is over.

A plan of campaign being arranged, the stewards will meet according to their courts and departments. The "instructor" (or secretary) will explain to them their special duties, and after having given them a brief sketch of their particular country (or department), the conditions of work, opportunities, problems, etc.,

will start them on their studies. We have considered on broad lines the study that is necessary for everyone; added to this we shall find that each department and court requires its own more detailed preparation. It is obvious to all that a court steward will study books on his particular country, and one knows the sort of panic that seizes everyone at the thought of having to talk about a country and "explain the curios." Nearly all court stewards realize at once that some study is necessary, but other stewards, i.e., general, refreshment, sale of work, door-keepers, etc., will be surprised when it is suggested that they should "line up" with the court stewards and form reading parties or Study Circles. That S.P.G. does consider this advisable, nay more, essential, is proved by the fact that one of the handbooks for stewards is written entirely for their use.

A word about these handbooks in general, and it is a word of warning—they are *not* meant to take the place of other books or to encourage the habit of "cramming" with as little trouble as possible, they are meant to give an incentive to further study, and as they are published very cheaply it is hoped they will be within the reach of every steward. One is prepared for each court and gives an outline of the knowledge necessary, books on the subject for deeper reading being recommended.

The starting of these groups for study is important work, and the carrying of them on is no easy task. The "instructor" may take the first meeting, but it is the court secretary who will be in charge of the study in the intervening time before the Exhibition. It is he who is to fire the stewards with enthusiasm, to persuade them to take trouble and to know facts, to borrow books from societies, libraries, and friends—acting as librarian himself or appointing a substitute. Stewards will be raised to his ideal through his own truth and faithfulness to it. He will do all he can to consecrate his work and to let those working under him feel that theirs is a consecrated service.

(e) The Exhibition in its Intercessory Aspect.—

A visitor at one of our S.P.G. Exhibitions, writing to a Church newspaper, made the remark that the effort appeared to be surrounded with intercession, and found in that the secret of the sense of unity and of broad-minded sympathy manifested by all who were working in the Exhibition.

What methods are adopted to secure this atmosphere of intercession?—

1. From the moment that the Exhibition is seriously in hand the importance of prayer for the success of the undertaking is urged. An Exhibition collect is usually sanctioned for public and private use by the bishop of the diocese, and all workers for the Exhibition in whatever capacity are, so far as possible, urged to consider the daily use of the collect a part of the obligation they have undertaken. Thus a body of perhaps a thousand or more workers for months before the Exhibition takes place have been petitioning the Throne of Grace that the divine blessing may rest upon all that is done.

Sometimes this body of praying workers is augmented by another, smaller in numbers, but no less effectual. There are almost always a number of invalids, of blind persons, and others who are unable to give active assistance during the Exhibition, but who are anxious to be of service. These are banded together into a Prayer Union, and the volume of intercession is thus augmented. This idea was first put forth by an invalid, who herself, in spite of infirmity, was a tower of strength to the missionary cause in her neighbourhood.

2. All members of committees, all who take part in tableaux, pageants, missionary plays, or members of Study Circles, or those who meet in any way for the study of missionary work generally or of their own particular duty in connection with the Exhibition, are urged from the first to consider their work as essentially spiritual, and to be begun and carried on in a spirit of prayer. The Exhibitions Department are now issuing forms of intercession to be used by workers at their meetings.

3. In preparation for the Exhibition special intercession services will have been arranged by the parochial clergy (see above, page 6), and the lists of services given in various Exhibition handbooks show that many such services are usually held.

4. As the Exhibition draws near celebrations of Holy Communion in the churches, with special intention as to the objects of the Exhibition, are arranged, and throughout the week of the Exhibition become, in most instances, daily pleadings.

5. Besides a united service of intercession every day in some principal church throughout the Exhibition week, the Exhibition itself is opened and closed daily with prayer. Every representation of tableaux, pageants, etc., also should be preceded and concluded by those connected with it joining in short petition that their efforts may be directed and blessed. But the most striking feature probably of the day's proceedings is about 8 p.m., when the evening crowds have assembled and there is all the hum and movement of a vast gathering of happy, interested people. The bell rings, the whole assemblage faces the platform, a quiet and a hush which are most impressive prevail for a few moments, a few words are spoken to direct the thoughts of the gathered multitude, and a few short petitions, often in Litany form, are offered. The marvel of the matter is that it is often evident that many of those joining in are not accustomed to public prayer, and yet the spirit of the whole body, the atmosphere which surrounds the gathering, moves them, and they join in. The effect is felt throughout the rest of the evening.

6. And, lastly, if possible, either in some quiet room in the Exhibition building, fitted up as a temporary chapel, or in some adjacent church, arrangements are made for continuous intercession throughout the whole time that the Exhibition is opened. Petitions are offered on behalf of the missionary work of the Church according to a rota of intercession, as well as for the Exhibition in progress, by a body of interceders.

Part II. EDUCATIONAL MISSIONS.

PREFACE.

This little book is intended to help stewards in the Educational Court of S.P.G. Exhibitions. It deals with a very large subject, and must necessarily be rather of a sketchy character. For this reason it can be regarded as only a first, and very small, step towards the attainment of anything like even a general knowledge of the vast subject and its problems. We hope the stewards will enlarge its scope by reading some of the books recommended.

For those who are able to study this book in company with five or six others, suggestions of problems for discussion, and references to further information in other books, are added to each chapter. Suggestions as to how the Leader may best manage these discussions can be obtained from the Study Department, S.P.G. (price 4d.).

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CHAPTER I.

Aim and scope of missionary education.

We will begin by making clear to ourselves the aim and scope of missionary education and the opportunities and prospects now before us, and then go on to consider what is actually being attempted or accomplished in Mission schools and colleges under the auspices of the S.P.G.

I. At the outset two quotations may help us.

1. "The great mark of an awakening people is the desire for education. The educational missionary has an opportunity, shared only with the medical missionary, of supplying a primary need of the human race."*

* From "The Edinburgh Conference Report," Vol. III., page 221.

2. "The Church must not only preach, she must also teach and educate, and her education must be of the whole man. The object of education is always the same—it is to enable the individual to realize Christ, and to show forth Christ to the world as fully as possible."*

We see then that **education is an integral part of missionary work.**

"Whenever a Mission has entered a new district schools have been started as a matter of course."† If anyone objects that the missionary is an evangelist and not an educator, we reply that the two functions are inseparable.

We have been hitherto slow to recognize that the aim of all true education is not the imparting of knowledge, but the formation of character. The further truth that education without religion fails to build the highest type of character is coming to be generally recognized even where the *unique* power of Christianity to form and transform character is not yet acknowledged. Japan admits it and is seeking some religious basis for education. Indian leaders, while advocating a general system of education for the masses, strongly deprecate education without religion, which they rightly call "soul-killing."‡ Neither is it possible to dispense with "higher" education, on the ground that, religion being the essential thing, it is not our concern to teach, say, history or science. In true education the secular cannot be divorced from the religious; education must be spiritual as well as intellectual.

So it is true to say that "the best educator is the best missionary." Let no hard and fast line be drawn between evangelistic and educational work.

II. Granted the necessity of educational work in Christian Missions, **what are its aims and functions?**

They are thus summarized in the Report of the Edinburgh Conference Commission before quoted, of which the Bishop of Oxford was chairman. (We commend the volume to stewards for private study).

- (a) The primary aim may be *evangelistic*, the conversion of individual pupils and students.
- (b) "Education may be primarily *edificatory*," i.e., the aim is the building up of the Christian community by "the training of Christians, whether young converts or children of Christian parents, with a special emphasis on the importance of providing the (native) Church with teachers and leaders."
- (c) "Education may be *leavening*, in so far as through it the life of the nation is gradually permeated with the principles of truth, predisposing the non-Christian community to our faith, and preparing them for fuller acceptance of Christianity."

* From a pronouncement of the Provincial Synod of South Africa.

† "Education in Relation to the Christianization of National Life" ("The Edinburgh Conference Report," Vol. III., page 16).

‡ See article by Sir A. Fraser on "The Educational Situation in India" (*International Review of Missions*, July, 1912).

Every educational Mission exists to fulfil one or other or all of these purposes.

Passing on to consider the agencies by which S.P.G. Missions are endeavouring to fulfil these ideals we may say that—

- (a) The *evangelistic* purpose dominates all the educational work
- (b) The *building up* a strong Christian community, and the training of picked members of it to be leaders and missionaries to their own people is achieved mainly through boarding schools and in training colleges for teachers, catechists, and clergy;
- (c) The *leavening* of non-Christian society with Christian ideals, and the attraction from it to Christ of individuals who will live the Christ life among those who are still ignorant of Him is attempted in three different ways:—(1) Through non-Christian schools for boys and girls of every age from the primary village school up to the high school or college affiliated to some university; (2) through hostels where non-Christian students live under Christian influence; (3) through educational work on the staff of Government or other secular colleges.

A single school may and often does fulfil all three of the purposes of missionary education. Take a small girls' school in Japan as an example, where Christian and non-Christian boarders are received as well as non-Christian day scholars. The *evangelistic* purpose is fulfilled as each pupil realizes the truth for herself in heart and conscience. The *upbuilding* purpose is fulfilled as one after another proves able to take her place in the Christian community, either with the responsibilities of wife and motherhood, or as a trained teacher or Church worker, and the *leavening* influence is seen among the non-Christian children and often among their parents and relations, in the breaking down of prejudice and in direct enquiry about the Christian faith and practice.

In India "mass movements" towards Christianity have occurred among the poor, outcaste people whom the influence of schools had scarcely reached, and there have been only individual conversions from the other classes of society, but remember the "outcastes" are only one-sixth of the whole population of India—we cannot ignore or neglect the other five-sixths, and there is no way of bringing them under the influence of Christianity so effective as by schools and colleges.

Even if there are some schools which have recorded no direct conversions among their pupils, speaking broadly, it is undoubtedly true to say that "a great part of any harvest hitherto reaped by evangelization has sprung from seed sown by the schools."*

An interesting question for debate may arise in this connection. Should Christians and non-Christians be educated separately or

* "The Edinburgh Conference Report," Vol. III., page 365.

together? Leaving aside those who are being definitely trained for the ministry, many authorities consider that it is good for Christian and non-Christian students to associate freely together, as much for the sake of the Christians who might otherwise become a class apart from the national life, as of the non-Christians who learn through contact with Christians something of the meaning of Christianity.

Is it possible to say whether the "upbuilding" or the "leavening" is the more important aim to concentrate upon? "The time has come," says a friendly critic, "to choose between these two, since it is impossible with present resources to do both effectively." But surely this should we do, and not leave the other undone. One cannot read the records of work in Moslem lands without realizing that missionary education has been the chief evangelizing agency, and also a powerful factor in recent movements for social reform and religious liberty in those countries. Nor can we dispute the force of the following statement by Professor Rudra, the Indian Principal of S. Stephen's College, Delhi—"The greater portion of India is non-Christian, and we dare not withdraw from educational work among these without seriously impairing the influence of Christianity upon the non-Christian world. If we do so, we simply yield the field to non-Christian, and even anti-Christian, influence."^{*}

But the unanimous conclusion come to by the Edinburgh Conference Commission after a careful consideration of evidence is "**to give the first place to the building up of the native Church. . . .** We believe," they say, "that the primary purpose to be served by the educational work of missionaries is that of training the native Church to bear its own proper witness that the most important end which missionary education ought to set itself to serve, is that of training those who are to be the spiritual leaders and teachers of the men of their own nation."^{**} It is difficult to dissent from this conclusion. The building up of the Christian Church in all lands where it has been planted **is** the most pressing duty of the moment; but the education hunger of a large part of the non-Christian world cannot be ignored. The double claim presents a magnificent and unequalled opportunity to the teaching profession. And it is to us of the Anglo-Saxon race, because of our God-given place on the world's stage at this period of history, that the privilege of being the educator of other races seems especially entrusted.

Demand creates supply. The demand for education will be met somehow. If Christians do not supply it, others will. We have seen in Australia, in India, and even nearer home some results of education without religion—do they content us? The matter is urgent. It is now, and not ten years hence, that China asks for teachers; now, and not ten years hence, that we may have

* "The Edinburgh Conference Report," Vol. III., pages 21, 371.

the joy of giving Christian education to India. It is not for us to limit the loving kindness of our God, nor His power to guide the nations in ways we know not of; but neither is it for us to close our eyes and ears to signs He has made as clear for us as the lightning. The call is for us *now*.

"What is happening in China? . . . A leading young Chinaman said recently: 'What you have to realize is this. Within the next ten years China, with her 312,000,000, is going to have Western education from one end of the Empire to the other. That is on the programme of every political party in China. . . . We are going to have our universities, colleges, and schools down to every fair-sized village. It rests with the Church in Europe to decide how much of that education shall be Christian.' . . . Is new China to have a conscience, or is her educational system to be so cast that she will be godless, materialist, brutal?"

"Come to India. We are face to face there with the hugest educational enterprise that has ever confronted us in our national history. The Delhi proclamation, following on Mr. Gokhale's Bill, has told us that we are embarked on the course of providing India with universal primary education. Government cannot resist that demand. Yet what kind of education is Government to give the 300,000,000 villagers of India? It is admitted on all sides that the root of the present evils among India's upper classes is the fact that the British Government has introduced a system of secular Western education, robbing the most religious people in the world of their gods, and giving them nothing in their place. Strip an Indian of his religion, and what have you left him? He is a ship without rudder, compass, or pilot. Yet what can Government do? It is being forced, with its eyes open, to spread broadcast over the length and breadth of India precisely the same secular education whose results upon the upper classes we deplore. Hinduism and Islam profess themselves unable to provide a cure. Read the report of the recent Educational Conference at Allahabad for vindication of that statement. The only body that can solve the problem is the Church of Christ. As in China, so in India, Government and people so welcome Christian education that we can pour in as much as ever we will for a tithe of its cost. Again, it is you and I and the Church at home which will infallibly determine by our action or inaction in the next few years how much of the education of India's three hundred and fifteen millions shall be Christian and religious." ("The Call of the World," W. E. S. Holland).

Study Problem.—To discover the aim and scope of missionary education.

1. Ask each member to bring a definition of "education," and let the members discuss the meaning of the term.
2. Let half the Circle argue that "upbuilding" and half that "leavening" is the most important object of missionary education.

3. Let each member bring some argument from the Bible for considering that "education is the handmaid of religion."

N.B.—It may be found well in some places to have only four meetings, omitting this one and considering this chapter as introductory.

CHAPTER II.

Men and boys.

It is obvious that the educational methods used must vary according to the different conditions in different countries and the needs of different races. Stewards are referred to the several handbooks in this series for information as to the several countries. All that can be attempted here is to give examples of various kinds of educational work in different lands, and in this chapter we will confine ourselves to the elementary and higher education of boys. Readers will bear in mind that the educational position is changing almost daily in many "missionary" lands—some of the information here given may soon be out of date.

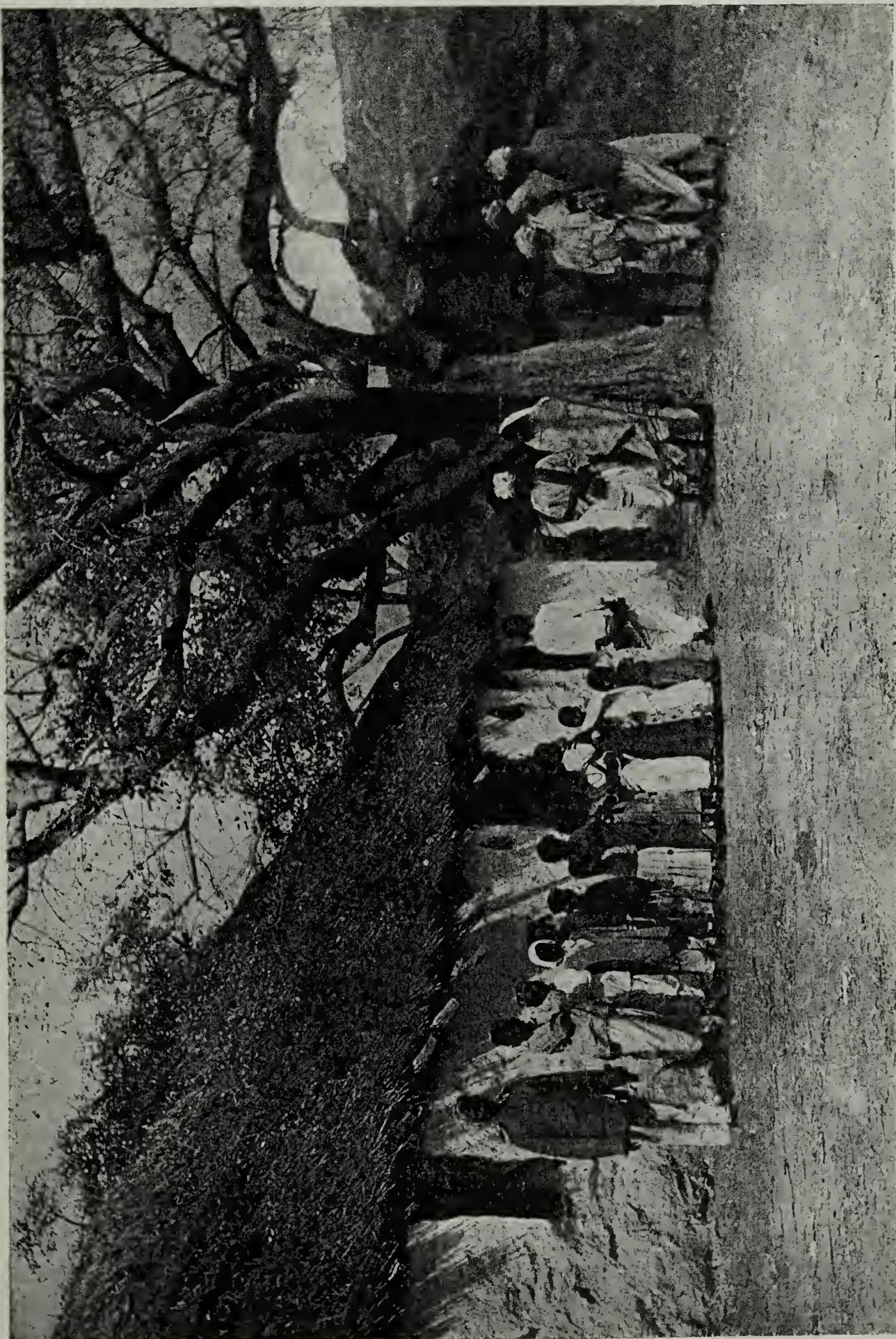
Wherever possible the educational scheme for the district should be planned to provide **an educational "ladder,"** and should meet the needs of boys of different ages and of the various indigenous races and religions.

INDIA.—Here is an example from the **Telugu Country**, in South India. The lowest rung of the "ladder" is the network of elementary village schools, where boys and girls are taught together under one teacher, in numbers varying from twelve to twenty, placed perhaps in three classes. Not much more than the "three R's" is attempted besides very simple object lessons. Picked children from these schools are taken into the boarding schools, but only a small proportion of the village schools can get even one scholar in any one year into a boarding school.

"There are now five *primary* boarding schools, one at each of the older Mission centres. Each should contain four classes and have a staff of at least four teachers. The curriculum is similar to that of an English elementary school, but, in the two upper classes, English—a foreign language to the children—will be taught. The boys stay three or four years in the school, and the best are selected every year, according to the number of vacancies, to be sent to Nandyal. Here the *high school* contains six forms, through all of which the boy must normally pass, spending one year in each. The curriculum includes English, Telugu, mathematics, science, history, geography, and drawing.

"The religious teaching in the village school is of the simplest kind, and is mainly given through short collections of Old and New Testament stories. In the boarding schools these books continue to be used, but in the higher classes the children are taught direct from the Bible. They also learn the Church Catechism by heart. In the high school the syllabus of religious teaching is a progressive one, extending right up through the school, one Old Testament book and one Gospel being studied in each form. In the lowest classes in the primary school Christian and

non-Christian boys are taught together. But in the rest of the primary school, and throughout the high school non-Christian boys are taught separately from Christian. At whatever stage in the high school a boy stops, if he



A MISSION SCHOOL HOUSE AND ITS SCHOLARS.

appear to have a vocation for Mission service he is passed over to the training college on the theological side. After a course there of at least two years, on passing the necessary examinations, he is ready to begin work

as a Mission agent. . . . Out of the 250 teachers now employed in the Mission a large proportion have been thoroughly grounded in the principles of the Christian faith on the theological side of the Nandyal Training College. . . . Since 1889 students in the highest class have been eligible to enter for the matriculation examination of the Madras University."— "Christian Missions in the Telugu Country," Hibbert Ware (S.P.G., 2s.).

Trichinopoly College, with its affiliated schools, is an educational centre of great importance, situated at the very gates of the stronghold of Brahmanism in South India. This institution is the development of various schools founded in the eighteenth century by Schwartz of S.P.C.K., and transferred to S.P.G. early in the nineteenth century. Since it was first enlarged in memory of Bishop Heber it has been added to many times to meet new requirements, till now it is fully equipped with classrooms and laboratories of all kinds. The languages taught are Latin, Sanskrit, Tamil, Malayalam, Urdu, and Persian, and students are prepared in mathematics, physical science, history, economics, languages, and logic for the M.A. and B.A. degree examinations. The students, who number about 350, may be of any race, caste, or creed. Christians are still in a minority. This is the only first grade Church college in South India open to the Tamil Christians, who form a large proportion of the Christian population. The high school, in two divisions and six forms, is educating some 650 boys, and in the preparatory schools (mixed) there are about 500 children.

In the city of **Madras** S.P.G. has a theological college, under an English principal, a boarding school for Christian boys drawn from all parts of the Presidency, and a high school (S. Paul's), with between 500 and 600 boys in daily attendance, of whom 40 per cent. are Christians.

"Games, especially football, are played with great zest. . . . The general tone of the school, the happy relations of boys and masters, the absence of serious offences, and the growth of the boys in self-respect and care of school property and *esprit de corps* is very marked to those who have watched its growth."—*The Mission Field*, August, 1912.

All the teachers at S. Paul's are Christians except three pundits, and there is a Christian hostel. The hostel system is growing apace, both for day scholars at the school and for students at the university. Government is ready to give a grant for various extensions, and there seem no limits to the possibilities of useful development except the lack of help from home. At least two more university men are needed on the staff.

Nazareth, in Tinnevelly, is another important centre, training Indian clergy and teachers as the topmost step of a comprehensive educational ladder. The Pan-Anglican Thank-offering here, as in many other places, has enabled much-needed improvements to be made in buildings and equipment. From here missionary bands go forth for the evangelization of neighbouring districts.

In Western India the **Ahmadnagar** Mission, with its network of fifty or sixty village schools from which drafts of boys are sent up to a central boarding school, shows the value of educational work

among low caste people of Mahratta race, and in Bengal, in the East, the Dublin University Mission at **Hazaribagh** gives another example of a comprehensive scheme of education carried on like many others with a wholly inadequate staff in the face of overwhelming demands. There are various primary schools, a fine high school, and a college affiliated to the University. The new importance of this district since the Durbar proclamation strengthens the call for reinforcement. At **Calcutta** the Bishop's College aims exclusively at training Indian Christian leaders.

"The number of students at the college, who are all Christians, is generally about thirty. Of these a small proportion are theological students, who read with a view to being ordained. The others study for one of the degrees of the Calcutta University. The college aims at producing educated Christian young men who can hold their own with educated members of the Hindu and Mohammedan communities with whom they are brought into contact. Many of these have by means of the educational facilities now available in India, and some by residence in



S. STEPHEN'S COLLEGE, DELHI.

an English university, attained a standard which challenges comparison with that of some of the best educated Europeans. (In 1910 a student obtained first class honours in philosophy, and in 1911 another gained first class honours in English for the B.A. degree). Bishop's College students are now scattered all over India, in Government offices and educational positions. Bishop's College presents in epitome a picture of the best hopes and aspirations of the English rule and Christian endeavours in India."—Historical Sketch "Calcutta" (S.P.G.).

In North India two centres stand out for special mention :—

1. **Delhi**, the new capital. All must see that here indeed is a "strategic centre," and great cause have we for thankfulness that the S.P.G. and Cambridge Mission has already established sound educational work in all its various branches, culminating in S. Stephen's College, of which a distinguished Indian professor,

Dr. Rudra, is principal. Space forbids us to do more than refer stewards to the "History of the Delhi Mission" and *The Delhi Mission News* for further information.

2. **Cawnpore**, one of the oldest S.P.G. educational centres, is also one of the most interesting. It has primary schools in the city for Hindus and Moslems, where all teaching is given in the vernacular (native languages)—middle schools, and a high school with about 150 pupils. Above this comes Christ Church College, with over one hundred students, affiliated to Allahabad University, working up to M.A. degree. Two hostels, one for Christians and one for non-Christians, are in the Mission compound. (At Delhi the hostels are not thus divided).

The following extract from the "Story of the Cawnpore Mission" is suggestive. We quote it to show how much thought is given to the method of Christian teaching, not only in Cawnpore but in other Missions too :—

" In the schools the younger boys generally commit to memory a simple catechism and read simple Bible stories ; boys in the higher classes generally read each year one of the four Gospels or the Acts and some portion of the Old Testament. It is very difficult for those who have been brought up as Christians from childhood to estimate exactly what impression would be left upon the mind of a Hindu or Mohammedan student by a partial knowledge of some portion of the Bible. Would a mere study of the Scriptures give to them an understanding of what we mean by the Christian faith ? Perhaps the Christian teacher too often fails to realize what a very feeble grasp his pupils, prejudiced by other lines of thought, gain of the lesson he would teach them. In the college we have tried to get over this difficulty in part by making use of a catechism, specially compiled for the college students, and another booklet entitled ' Steps in Faith,' which, roughly speaking, follows the lines laid down in ' The Gospel of Life,' by Bishop Westcott. The first part of this book deals with the difficulties that every religion has to face, and with the solutions offered by non-Christian faiths, and in particular by those that are prevalent in India ; the second part attempts to explain the solution offered to men in the Gospel of Christ. These two publications serve as an introduction to a more detailed study of the words of Scripture, and are especially useful in the case of students who have come on to college from schools in which religious teaching is not given. Sometimes such students are little disposed at first to pay attention to religious teaching, but when once assured that in their teachers they have sympathetic friends they lay aside every appearance of indifference and take as great an interest in the religious lecture as in those that directly help them to gain success in the university examinations. . . . "—" Story of the Cawnpore Mission" (S.P.G.).

In the examples here given of Indian educational work we have tried to represent different aims and types—high caste and low caste—"leavening" and "upbuilding" rather than to give an exhaustive catalogue of S.P.G. institutions. Stewards are advised to study the S.P.G. Annual Report for statistics of Indian schools.

Turning to **Burma**, mention must be made of the splendid work of the veteran Dr. Marks. During the forty years (1860–1895) of his ministry some 15,000 children passed through S.P.G. Mission schools under his influence. A graphic account is given in "Christian Missions in Burma"** of his interview with the King

* By the Rev. W. C. B. Purser (S.P.G., 2s.).

of Burma, who desired him to start a school at Mandalay, and entrusted to him the education of some of his sons, one of whom later became King Theebaw. In 1863, in a small cottage in Rangoon, the school was started which developed into the splendid institution known as S. John's College. Of the influence of this work the Bishop wrote ten years later:—

"In the college chapel I recognize a spot of many signal blessings, for seventy-five converts have been baptized in it. Nothing encouraged me indeed more on my entrance into the episcopate than to take part in the services of this sanctuary, and to be permitted to preach to the boys—the heathen being arranged on one side and the Christians on the other. Here, too, I have been permitted to baptize some of the boys, as from time to time they have come forward renouncing Buddhism and openly declaring for Christ. On such occasions the convert transfers his seat from the heathen side of the chapel to the Christian side, after which we feel richer towards God in communion with a new brother. It would surely be impossible for the most prejudiced observer to deny that a college thus conducted is of a distinctly missionary character."

S. John's College and other schools provide students for the training college for clergy and treachers. Beside Mandalay and Rangoon, Moulmein, Toungoo, and Shwebo are school centres, and there is practically no limit to educational possibilities in this diocese, where strong movements are in progress towards Christianity. The variety of race and language (Burmese, Karens, Chins, Chinese, besides Telugus and Tamils from India) add to the difficulty of the work. No wonder the late and the present Bishop have appealed earnestly for the help of a teaching brotherhood of laymen. The wonder is the lack of response.

BORNEO.—In Borneo the Church is called to provide suitable education both for the Dyak aborigines and for children of Chinese immigrants (the Malays, being Moslems, are still left out of educational schemes in accordance with an old State compact). In a land that has no "education acts" the missionary can decide what kind of education will best fit the pupil for his work in life. The Dyaks are eager for instruction, but it is coming to be seen that it is better for them to take the school to them in their jungle villages than to bring boys in to town centres to mix with scholars of a different type. The lack of trained teachers for them is much felt. "A great need of the diocese is a training school for native catechists and teachers." "If the teachers had been forthcoming," wrote the Bishop in 1911, "I could have opened schools in the past year in two or three places *that are now closed against us.*" The school at **Kuching**, Sarawak, to which the rajah bears excellent testimony, has ninety-five Christian boarders and three hundred scholars. A second English master is needed, and also new buildings, towards which the "old boys" have subscribed £800. **Sandakan** in North Borneo is a second important centre, with one hundred school boarders—development of work is much needed among the large Chinese population. Here we are told there are always billets open for old boys from the Mission school in the offices of the British North Borneo Company. In further proof that missionary

education produces character as well as competency it is noted that in Borneo the magistrates are very rarely troubled with cases from Christian communities.

JAPAN has a complete system of secular education, ranging from the kindergarten to the university, and there is now comparatively little scope for Mission schools; though some Mission high schools still compete successfully with the State schools, and there are many openings for kindergartens. Once the Christian schools were the best in the land, and there was an opportunity for Christianity to take the lead in the education of the nation. But the Church was not ready and the opportunity was lost.

It appears now that the greatest missionary opportunity lies in hostels for students attending Government schools and colleges.

"The Edinburgh Conference Report" thus defines the ideals for Christian educators to aim at in Japan, "to serve the Christian



JAPANESE SCHOLARS.

community, to train Christian leaders for the Empire, and to put the Christian impress upon non-Christian students," . . . and it is advised that "the control of all Christian schools should pass gradually into Japanese hands. The assistance of foreign educators is still (1910) needed, but their position must be advisory and co-operative rather than controlling."

The only S.P.G. school for Japanese boys is in the Cathedral compound in **Tokyo**. This provides a home and Church teaching for Christian boys, mostly the sons of country catechists who attend the local Government school for their ordinary education.

There is also a hostel for a young men, mostly Christian, under the Rev. W. Gemmill, who was for many years on the teaching staff of one of the leading Japanese colleges. At the present time there are five Christian teachers on the staff of the Imperial

University at Tokyo. This is a means of getting into touch with student life and of exerting Christian influence, direct and indirect, on the students, though of course no religious teaching can be given in school hours. A call exists here which is not sufficiently heeded by English Christian schoolmasters. More has been done in this respect by women graduates from good English schools for Japanese girls than has been attempted by university men.

Great stress it will be remembered was laid at the Pan-Anglican Congress on the need for improving all missionary educational work, and a large portion of the Pan-Anglican Thank-offering was devoted to this purpose. Of this £30,000 was set aside to build and endow a Theological College in connection with the Tokyo University. The buildings were begun in 1912, and the amalgamation of the former S.P.G. and American Divinity Schools has taken place under the Principalship of the Rev. J. T. Imai. It is not only a question of providing buildings and of securing the right "professors" to form the staff, but still more of finding the right class of students. With regard to this, Bishop Cecil wrote as follows:—

"No amount of mental education will produce the *spiritual* force which counts for nine-tenths of effect in the Mission Field . . . our need of better *education* is a small thing compared with our need of the right *men to educate*—men of moral force and weight of character and fire of spirit. Unless God gives us better than we have as yet in this direction, the outlay will be waste and hopes disappointed. To this all prayers should turn."—*The Mission Field*, July, 1911.

Of **CHINA** it is difficult to write, when every day some change of method and ideal is chronicled. It is best to confine ourselves here to a short statement of what the S.P.G. has done to face the position. The Pan-Anglican Thank-offering has made it possible to rebuild both the boys and girls' schools in **Peking**.

"The opening of the new college for boys at Peking, on the site of the old premises destroyed by the Boxers in 1900, marks the beginning of a new era in the development of educational work in the diocese. From this college it is hoped that the Church will, as time goes on, gather some of the first fruits for the perfecting of a well trained Christian ministry. The growth and progress of school work in the country districts, especially at Yung Ching, is also encouraging, and shows that the demand for Christian education on modern lines is reaching the inland towns and villages, and that it is being met with energy and enthusiasm by the Society's workers, European and Chinese. . . . One of the most pressing needs of the Mission at this juncture is to get in touch with the educated classes—the *literati*—who are an enormous force in the land. The clergy in Peking are doing what they can to show the Living Christ to the awakening students in the Government schools and colleges in North China, and among other attempts to reach 'young China' of to-day they have participated in a conference, composed largely of non-Christian students, to discuss 'Christianity and Modern Problems.''"—S.P.G. Annual Report, 1911.

Mention should also be made of the hostel for Church students attached to the University of Weh Sien in the Diocese of **Shantung**. Here resides Mr. Cousins in charge of eight Anglican students. Of the influence of the larger life on his pupils Mr. Cousins writes:—

"Three years ago these boys of ours were 'cocks of the walk' at the Tai-An secondary school; now they have by sheer merit to work their own

way upwards. My own work in the college being chiefly confined to men of five years' standing, I do not get any class intercourse with our own students, though we meet every day for military drill and at our own Sunday services. Besides this they make free use of myself and my study out of college hours, and I know what it is to be interrupted at all hours of the day. These interruptions are not the least valuable part of a missionary's work."

But all is not quite smooth sailing :—

"One and all are inclined to kick at discipline, having never had anything like it before. The average student of to-day thinks he is 'somebody' before he is out of swaddling clothes, while his tongue gives free play to revolutionary opinions."—*The Mission Field*, May, 1911.



PEKING NEW PAN-ANGLICAN COLLEGE.

Built on old site left unused since 1900. First block, 200-ft. long, intended for dormitories and drilling hall, but temporarily for classrooms as well. The Chinese are bricklayers and their labourers. The Rev. Percy Scott, standing by, is at present acting as chaplain at the British Legation, having succeeded the Rev. F. L. Norris, who has become the head of the boys' school.

In **COREA**, where such extraordinary movements towards Christianity have been felt of late years, the "shepherding" of the converts (i.e., pastoral and evangelistic work) has to a great extent monopolized the energies of the small staff of S.P.G. missionaries. The educational work till recently consisted of three or four fairly good primary schools. Now (1912) it is felt on all hands that the educational problem is the pressing one. Two English clergy have gone out to organize a more complete educational scheme, which shall include the training of catechists and clergy, in order that those who are the best amongst the converts shall be trained up to be the leaders of their own Corean Church.

In **SOUTH AFRICA**, as elsewhere, missionaries were the pioneers of education, and the Government still heartily welcomes their

co-operation ; though it has long since undertaken the responsibility of a general system of primary education. Mission schools nearly all receive a Government grant, and, as a condition, follow the Government code. Hence there is a strong family likeness between the village schools which are dotted over the country. Hence, too, it follows that there is truth in the criticism that the education given to the African boy has hitherto followed too closely the lines laid down for elementary schools for Colonial and European children, for the code has been the same, and the teaching has been mainly given in English.

"Though large numbers of children attend these schools, none of them are worried by an attendance officer ; they go because they want to learn. But the mind of the Kaffir child cannot be fixed for long at his lessons, nor can he stay long at school. His parents wish to profit as early as possible by his labour, and only too often he leaves school with a smattering of knowledge, and that, such as is suited for European rather than for Kaffir children. It is pathetic to read of a native teacher in Tembuland having to take his scholars, who naturally speak Kaffir or Dutch, through an elementary course such as we have at home, the instruction being entirely in English."—"Land of Good Hope" (S.P.G.).

But a change has lately come over the educational ideals of the Government, and, as the result of conferences with missionary educators, "the course of education is being gradually brought into more vital relation to the real needs of different categories of native pupils." It must take time for the new spirit and the new methods to take effect.

"Higher" education has not been undertaken by the Missions on any large scale; but it is a fact that the training of native teachers for the elementary schools has been done almost exclusively by the Missions, and the teachers supplied by their training colleges have had a great influence for good over the heathen population among whom they have lived, and among them are to be found the men of most mark and ability among the natives of South Africa.

Let us consider briefly the institutions with which S.P.G. is connected in the various dioceses.

In **Kaffraria** the village schoolboy can pass to S. John's High School at Umtata, where there are over one hundred boarders. From there, if thought advisable, he can go on to S. Bede's College for theological training.

In the **Grahamstown** Diocese there is a similar scheme, with the training college at S. Matthew's, Keiskama Hoek, as the apex.

In the Diocese of **Capetown** will be found the old-established college at Zonnebloem, founded in 1858. Originally this was intended for the education of sons of Kaffir chiefs, so that they might carry back Christianity to their people ; but it has now a wider influence, and some pupils become clergy, catechists, and teachers. At present there are nearly two hundred pupils on the roll, and the greater majority are in the higher forms, which shows that opportunities for higher education are valued.

In **Mashonaland** the best boys are sent annually from the village schools to S. Augustine's, Penhalonga, and annually

S. Augustine's sends back an increasing number as trained teachers to the villages and locations. Soon it is hoped may come the next step—the ordination of some to the diaconate.

In the Diocese of **Pretoria**, when the Community of the Resurrection took over the work on the Rand, the first step was to found a college to train native agents. The usefulness of the college grew as demands came from all stations for teachers and catechists. To keep the college supplied with students a high school was started for native boys of promise.

In the Diocese of **Natal**, in addition to S. Bede's School for training teachers and S. Alban's College for native clergy, provision has to be made for the Indians who are to be found in large numbers, and S. Aidan's College at Sydenham, near Durban, exists to train, as teachers and catechists, boys who have been picked from the schools for Indians in different parts of the diocese.

In the Diocese of **Lebombo** much opposition is found from the Portuguese Government. It seems difficult to realize that schools in countries under nominally Christian Government should suffer even more than those in such non-Christian countries as China and Japan.

The Diocese of **Madagascar** has been long connected with the S.P.G. Here the educational problem is much magnified by the hindrances caused by French civil authorities:—

"Clever boys from the village school go on to the central high school and college, and formerly went to medical and other Government schools, but now no boy from a Mission school, however well prepared, may enter any of the Government offices and schools, so that they are penalized for having been to a school where Christianity is taught even if parents have wished it."—S.P.G. Historical Sketch, " Madagascar " (1d.).

In 1911 ten out of eleven boys from the school at Tananarive and S. Augustine's College, Ambinanindrano, passed the first part of the examination for the teachers' certificate:—

"Thereupon the chief problem was how to provide all these with proper training in 'pedagogie' for the second part, and advantage was taken of the offer to receive them from the normal school just opened by the Paris Mission, and there the ten received their technical preparation, while their religious teaching was still cared for in the school boarding house."

There is one other diocese whose difficulties should win our sympathies. In the Diocese of **Accra** on the **Gold Coast** schools have been started at various stations, but in a climate where the period of service for a missionary or teacher is only one year's duration, entailing continual change in the staff, it is obviously difficult to do any good educational work. It remains to be seen whether the energies of the English worker will not be better spent on one central college for the training of teachers who could stand the climate and be entrusted with the care of the schools rather than in several schools in different stations each with an English head. Here, as in so many cases, it is more important to give the native "backbone" than to supply him with the literary instruction which he desires.

We have in this chapter noticed chiefly the difference of plan, method, and standard of work in various countries, but not from any desire to accentuate the professional side of the question. Every Mission school is, or should be, working to the same end—building up of Christian character in the boys and men of the future, so that they may rightly take their place in the working out of the salvation of their own country and their own people. From what has been said it will be evident that, fearing lest education without religion should, as the Duke of Wellington said, “rear up a race of ‘clever devils,’ ” the civil authorities nearly everywhere prefer to aid and encourage Mission schools rather than to kill them by starting Government schools. Great then is the opportunity for educational missionaries.

Study Problem.—To discover what S.P.G. missionaries are doing for the education of men and boys.

1. Ask one member to draw a map of the world, marking the chief centres of educational work among boys as given in the S.P.G. Report.

2. Ask the members to think of themselves as educational missionaries in India, South Africa, Borneo, China, Japan, Madagascar, Lebombo, and the Gold Coast, each member describing briefly the work in one of these countries.

Let all the Circle discuss which type of school they consider the most important.

3. Ask each member to consider how he would answer a supporter of S.P.G. who argued that it would be better to spend all the S.P.G. General Fund on medical and evangelistic work and to leave educational work among boys to be undertaken by secular authorities.

CHAPTER III.

Women and girls.

Before we turn to the details of educational work among girls and women in S.P.G. Missions we shall do well to remind ourselves of the greatness of the problems involved by recalling some broader aspects of the question.

(a) Realize the fundamental importance of home life to national well-being, the place of wife and mother in home life. Can there be progress for a race if one-half of its members, and those the mothers of the coming generation, are not fully developed?

(b) Consider the difference Christianity has made in the life and position of women. Try and realize that in spite of some earlier and purer ideals woman is regarded in the non-Christian world as essentially an inferior being. Under the laws of Manu (Hindu) “day and night must women be kept in dependence by the male members of the family—they are never fit for independence, they are as impure as falsehood itself.” Throughout the East

woman is more or less under the threefold subjection—in childhood, to father; in youth, to husband; in old age when her husband is dead, to her sons. In Africa she is more or less of a chattel.

(c) The position of inferiority accepted, the natural consequence has followed—women have to some extent become what they are supposed to be. Centuries of suppression have stunted development, and there are long traditions of ignorance and superstition to be overcome.

These are very general statements, and generalizations are dangerous things. The subject is too large to be discussed here in any but general terms. The object is to suggest lines of thought which stewards may pursue for themselves. The position of women in India and the redeeming virtues it exhibits are well sketched in Rev. C. F. Andrews' brilliant book, "The Renaissance in India" (S.P.G.). For Japan read "Japan," in Handbooks of English Church Expansion (Mowbray).

(d) Think of the difficulties and prejudices that had to be overcome even in England, after centuries of Christianity, by pioneers of "higher education for women." How much greater the difficulties to be met in the East before a right public opinion is formed!

(e) Think of the dangers inherent in "pouring new wine into old bottles," in breaking down old barriers and customs, and without any gradual preparation for liberty or any restraints of religion plunging those who have lived so long in a kind of curtained twilight into twentieth century ideas of liberty, light, and independence. Then think with sympathy of the national reformers, especially in India and in Moslem lands, who are facing this problem of women's education, and of the missionary educators who are trying to help them to solve it.

Above all, pray for the women themselves in this difficult time of transition, that amid all the clash of old and new ideals they may come to understand and rise to the true dignity of womanhood as it is in Christ.

Here are two true instances to show the difficulties of this time of transition in India :—

1. A young Indian has been educated at school and college, has studied modern history and science, discussed the newest philosophies, and has friends in political and modern secular life. He comes home ready to share with his wife the ideals he has acquired; his wife, to whom he was betrothed in early youth, can neither read nor think—at least cannot share his thoughts. The grandmother and mother rule his household, and are strangers to his real life. He attempts to explain, to argue, to change—but "no progress in the home can be accomplished until the intellect of his home can at least understand him," and it ends in his dividing his life into two quite separate standards and compartments—(a) The modern world of business and pleasure, and (b) the old world Zenana (women's quarters).

2. A Moslem girl of good family is sent by an "enlightened" relative to one of the new "purdah" schools (*purdah*=curtain, is the term for secluded women dwellers behind the curtain), and allowed to stay till she is almost sixteen—a great step forward. She proves an apt pupil, delighting in literature, especially poetry. She outgrows her traditional beliefs and becomes attracted to Christianity (though not convinced). Then comes the order to return home and fulfil the marriage contract made for her in early childhood with a youth whom she can neither love nor honour. She resists to the utmost of her power, but finally yields, and returns to adjust her new ideas as best she may to life behind the curtain.

It is still true that in India only about seven girls in every thousand are able to read and write, but a change has come over public opinion since the days when a missionary who was pleading for girls to be taught was met with the astonished reply, "Why, she will want to teach the cows next." Indian statesmen, reformers, and writers are now trying both to create and to fulfil the desire for female education. A writer in an Indian newspaper, after contrasting the educational opportunities open to men and to women, says:—

"Mere talk of nationalism, does not produce a nation. It should be obvious to every man in India that the future of the country depends upon its motherhood. . . . Never shall we make an inch of progress as a nation unless and until we solve this problem."

"To-day," Miss de Selincourt says, "there is little need for the missionary to raise the voice of protest: champions of the women's cause are springing up on every side. . . . In town after town committees of Indian gentlemen are being formed to push forward the cause of female education. . . . There is a widespread desire to deal with the whole question fundamentally and effectively."*

Truly "the opportunity is one of the greatest in importance that has ever been afforded to the Christian Church."

What is S.P.G. doing?

It must be confessed that in the matter of girls' education the work has not kept pace with the educational work among boys. This is in great measure due (*a*) to the comparative novelty of the opportunity; (*b*) to the fact that women's work in Missions is itself comparatively a recent development, and for many years was left almost entirely to the voluntary and self-sacrificing endeavours of the wives of missionaries. The wonder is that so much has been accomplished with so little support.

The danger of "lop-sided" Missions is now recognized—at least in theory—and also the necessity of sending women missionaries who are free from home ties, and trained educationists to undertake the supervision of schools and to direct all female educational agencies. It is needless to go over the ground again which the last chapter covers; in many respects the educational schemes for girls run parallel with those for boys, e.g.:—

INDIA.—In the **Ahmadnagar** Mission a central boarding school (S. Monica's), with 160 boarders, which culminates in a "normal"

* Rev. C. F. Andrews' "The Renaissance in India," pages 226, 231.

class, is fed from smaller lower primary boarding and day schools in the surrounding districts. Similar work in the **Telugu** Mission is still quite in its infancy ; a temporary boarding school at Nandyal is this year to receive its first contingent of scholars selected from the village schools.

Girls' education is largely still in the primary stage ; the early age of marriage, even for Christian girls, accounts for this, as well as the fact that female education is comparatively a new thing. But there are exceptions.

S. Ebba's High School, **Madras**, is a good example of a secondary school for Christian girls. Here seventy girls are educated, mostly the daughters of Christian clergy and catechists.



GOING IN TO DINNER, S. EBBA'S SCHOOL, MADRAS.

With three English university women on the staff and half a dozen Indian Christian teachers, either visiting or resident, some of whom are graduates of Madras University, the school ranks as one of the best in South India. Anyone who studies the exhibit from this school, especially the geography, compositions, and specimens of nature study, will see that Indian girls are not behind English ones in imagination and self-expression. The girls work up to matriculation standard, and there is a suggestion for a hostel for girls working at the University.

It is open to question whether it is advisable to encourage Indian girls to take a university course. The whole position is contrary to the ideas of Indian womanhood and involves a great

intellectual and physical strain. But if girls *are* going to the universities it is very important that the Church should provide hostels where they would be guarded from the temptations which unwonted freedom brings. On one side, in India, difficulties have to be met which arise from apathy and even hostility to education for girls ; on the other an equally difficult position has to be faced when Christian parents desire their daughters to be pushed on and educated beyond their powers, so that they may have a higher value in the marriage market, for there is now a great demand for educated wives.

The Victoria Boarding School in the **Delhi** Mission, which is intended primarily for the daughters of catechists and readers, probably fulfils a more useful function on its present mainly "middle" grade than if it were more ambitious and became altogether a "high" school. The children's parents here can pay little more than the cost of food.

"But as a set off against this the Mission rule is that any who go beyond the primary stage must after a two years' course in the middle school serve in the Mission either as nurse, compounder, or teacher for a term of four years. This not only keeps up a supply of Indian helpers for the medical and educational work, but also has the broader aim of educating the girls themselves to take their place as wives and mothers in the Christian community, which is the most progressive in India at the present day."— "Delhi Mission Report," 1911.

And all will agree with a missionary of great experience in South India (Mrs. Limbrick, **Ramnad**) when she writes :—

"The question arises, what sort of education should be given in our boarding schools? This is a difficulty which only those working on the spot can realize. Are we to give our girls what is known as a higher education, or are we to be content with giving them a practical education which will make them good wives and mothers? Personally, I believe that the latter should be our aim. After all, most of the girls in our school are the daughters of farm labourers and of members of the lower castes, and it seems to me that as Christian missionaries our object should be to make our Christian girls and women such that their homes may be examples to the non-Christian women amongst whom they live. I shall not forget an incident that came under my notice some time ago. One of our young women who had passed her matriculation examination brought her baby, who was suffering from a skin disease. I asked her whether she bathed the child regularly. 'Oh! no,' she said, 'for if I do it cries.' Is it any wonder, therefore, that I always make it a rule to insist on every girl being taught to cook and sew and to look after the younger children?"—"Pan-Anglican Papers," Vol. V.

This primary aim of training the future wives and mothers is what the Christian boarding schools most keep in view. Therefore, "native" food and customs are adhered to as far as possible in order not to unfit the girls for their future home life as members of an Indian community, and part of the work of the "educationist" is to be a matrimonial agent also, and arrange suitable Christian marriages for her pupils. Many of these schools were originally (as at Cawnpore) famine orphanages.

Second only to this is the importance of training Christian teachers for the Indian village schools. The S.P.G. training class at **Nazareth** turns out some fifteen to twenty elementary teachers

every year. There are normal classes at **Delhi**, **Ahmadnagar**, and **Ranchi**, but **Cawnpore** has none, and another training centre is needed. The missionary value of the elementary schools which are now to be multiplied over the country, and of the small schools for non-Christian girls at present maintained by the Missions (e.g., in Bombay, Delhi, Cawnpore, Banda, and Roorkee), depends upon the quality of the teachers who have charge of them. So far the supply of properly trained women teachers is wholly inadequate. Girls can seldom be kept at school long enough to be thoroughly trained, and it is difficult to find older women or Christian widows who are free and intellectually able to be trained as teachers.

Besides these small primary schools, which only very young girls may attend, the education of non-Christian girls and women is attempted by visits of women missionaries to the women's quarters (Zenanas). Often a girl at school, or a boy at college, is the means of introduction to the Zenana. The visiting missionary should be, but often is not, trained in educational methods in order to make the best use of her scanty opportunities. Government offers grants in aid of qualified "home teachers." If more trained workers were forthcoming much more might be done now that Indian gentlemen are desiring that their women folk should be taught. A purdah school for girls of high caste has just been opened in Delhi. This is a new departure of great interest for the Mission. S.P.G. also assists schools for caste girls of rather special type in Bombay, Calcutta, and Tanjore.

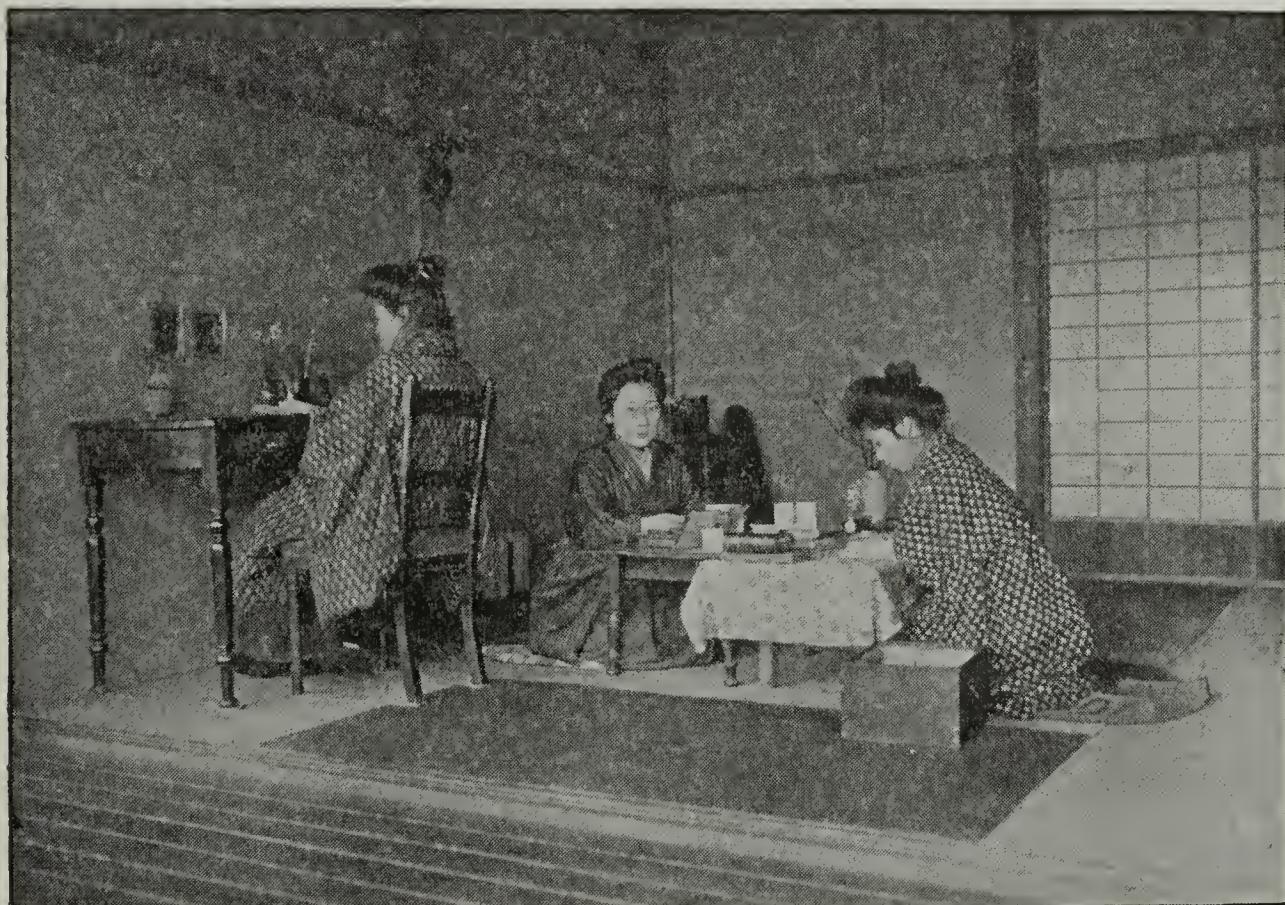
Truly, in all directions in India to-day there is need for Christian women educators with any amount of patience, initiative, and adaptability to be on the spot to direct the new movements.

In **Burma** the problems are less difficult owing to the greater independence of women. A great opportunity has here been given to S.P.G. of training the teachers for the primary schools all over the country, both vernacular and Anglo-vernacular. Government has given a large grant in aid, and new buildings at Kemmendine were opened in 1911 with an English graduate in charge of the work.

Passing by **BORNEO**, where there are no special conditions affecting women to note, except the need for reinforcements to the women's teaching staff, we come to—

JAPAN.—Here the conditions are quite different for missionary educators (see Chapter II.). The cause of women's education has not had the same difficulties to contend with as in India, but many of the same dangers have to be guarded against in the clash of old and new ideals of womanhood. In **Tokyo** two centres are connected with S.P.G., working on rather different lines. S. Mary's House is a hostel for Japanese boarders attending the Tora No Mon and other leading Japanese schools. Two of the resident missionaries are on the staff of the Tora No Mon as English teachers. English classes are held at the house, which are attended by old pupils and married ladies, most of whom by their own wish also attend Bible classes held in Japanese. An English

and a Japanese lady share the responsibility of headship, and the hostel has a wider and deeper evangelistic influence than can easily be put into words. The other centre is S. Hilda's (affiliated) Mission, which has a variety of activities:—(1) A divinity school for training Japanese Mission workers, where a three years' course is given; (2) a girls' high school with boarding house attached—that this is valued by the non-Christian parents is shown by their prompt subscription to rebuild the school on a new site after its destruction by fire in 1910; (3) a hostel for women students at the university, one of the missionaries in charge of the hostel holding at the same time a post in the university as teacher of English. Both here and at S. Mary's House, the hostel work has a direct influence on the lives of the residents.



A STUDENTS' ROOM IN S. HILDA'S HOSTEL, TOKYO.

"Some indeed graduate and pass out of the house when they leave their schools strongly desirous of baptism, for which it has not been possible to get their parents' consent. Some will go to another town, some to the country, and there the result of what they have learnt may show, sometimes unknown or only known long after, to those who first spoke about God to their pupils."—*The Mission Field*, April, 1908.

There are people at home who feel it difficult to realize that it is missionary work to teach English in a Japanese school where it is not permitted to give religious instruction; but those who know the friendships thus formed, and the opportunities gained for personal contact with individuals, will agree that the time of the seven graduates from English colleges who are living in Tokyo is well spent on this and kindred forms of missionary work. It is

their university training which gives them their passport for it. At present Japan welcomes such workers, and it behoves us to keep up an adequate supply while the way still remains open.

The Shoin Jo Gakko, or "the school under the shadow of the pine," is the name of the S.P.G. school at **Kobe**. The girls enter it at twelve years old, when they have finished the elementary course in a Government school, and they stay until they are seventeen. It is a day school with a boarding house attached, and is the Japanese equivalent of an English high school. We, therefore, need not describe the work in detail, but there is one department which is essentially Japanese.

"Opening out of the sewing-room is another Japanese room, which is used for etiquette lessons, of which the most important and the most difficult are flower arrangement and the making of ceremonial tea. It is difficult for English people to realize the importance of these subjects, which are studied, if possible, for the whole of every Saturday morning at least during the girls' school life, and for much longer hours after the girls have left school. These lessons take the place in Japan that dancing lessons do in England, only that they are much more difficult and the results are more important in a country where grace and elegance of movements are absolutely essential to a well brought up girl There are many and great difficulties in the way of a girl who wishes to be baptized, but in some cases they are overcome, and Shoin Jo Gakko girls are among the Church workers all over Japan to-day."—*The Church Abroad*, August, 1910.

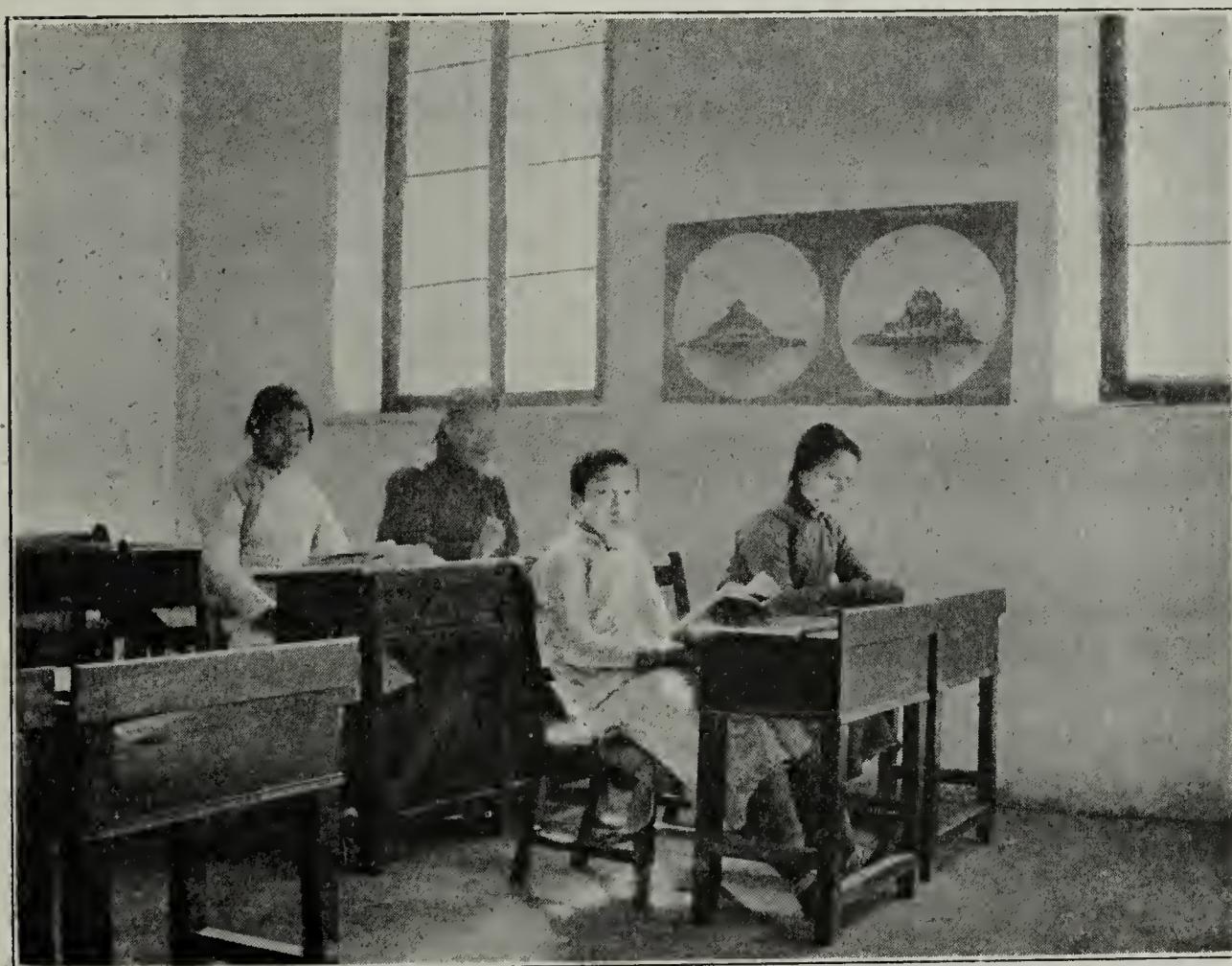
And what shall we say of **CHINA**? Who knows what is to come forth?

At **Peking** there is one good school, S. Faith's, connected with S.P.G. Here the pupils have hitherto chiefly been boarders, the daughters of Christians of the yeomen class, but recently girls drawn from the official class have attended as day scholars. Doubtless in China, as elsewhere, the great need will be for teachers. If the Government are able to carry out their large educational schemes possibly the most valuable contribution the Church can make will be the strengthening of the normal department at this school, so that Chinese Christian teachers may be provided for the secular schools which are springing up like mushrooms. In 1911 S.P.G. was able to send a teacher to take charge of the school, till then carried on by the Bishop's wife at **Tai-An**, in Shantung Diocese. But it must be admitted that the efforts of the Society to give Christian education to girls in China have so far been hopelessly incommensurate with the opportunity.

The same must be said of **COREA**. The educational work of the Anglican Church consists at present of three girls' schools, two of which, besides an orphanage, are under the care of Sisters of the Community of S. Peter, Kilburn. An S.P.G. worker, sent out in 1912, is in charge of the third. The advent of the Japanese as rulers, of course, alters the whole educational outlook. Already elder Corean girls from the orphanage at Seoul are attending a Japanese high school as day scholars. Let us hope that the nature of the

Corean girl will not alter. Here is a charming description by one of the sisters, who in three years saw her scholars increase from seven to seventy:—

"Only those who work amongst children can realize the intense interest of the work—the gradual unfolding of character and wakening of intelligence, the growth of the reality of religion in their hearts, each individual child needing special treatment, and each one so lovable. The Corean girl is not one whit behind an English girl in intelligence and ability if she begins young enough, and she is even more full of fun and individuality. The boarders are much the most important part of the work. They come from our distant country villages, where they have no means of education, and after some time . . . they return amongst their own people able to read and write well and grounded in religious knowledge. Having learnt how to behave in church, how to prepare for their communions, etc., they



CLASSROOM, S. FAITH'S SCHOOL, PEKING.

go back on quite a different footing, and become little missionaries in their own villages. Here, in Corea, where work amongst the women offers such a problem, surely this is one solution, only it needs to be developed."—*The Morning Calm*, January, 1912.

Leaving the East and turning to **AFRICA** we find that there is at present practically no scope for "higher" education in missionary work except in that most important department of training teachers. The girls' schools are of a purely elementary type, and have no distinctive feature except that the teaching is given in English (see Chapter II.).

At present there are three centres where Christian Kaffir girls are trained as teachers. The most important, with forty-six

students, is in Grahamstown Diocese, at **S. Matthew's, Keiskama Hoek**, under the Sisters of the Community of the Resurrection, aided by a small grant from S.P.G. Here girls pass through all the elementary stages and, after a two years' normal course, are sent to teach in Mission schools all over Africa. A large number show quite sufficient intellectual capacity, and as there is no opposition from parents to encounter, and early marriages are not so frequent as in the East, there are tremendous possibilities of usefulness in this department of work. The second centre is at **All Saints', Engcobo**, in Kaffraria. The third, **S. Hilda's, Enhlonhlweni**, Natal, is of later growth; it has now a training department, and already its old pupils are taking charge of small Mission schools. The ideal would be for each diocese to have its own training college.

There is one other piece of work in South Africa which deserves mention. In the sub-tropical region at **Durban**, in Natal, there is a very large Indian colony. Under new regulations these numbers will not increase, but for the present the Church has to face the problem of carrying on educational work for Indian children under African conditions; Indian customs prevail, the girls marry early, and the workers suffer from the disabilities attendant on a sub-tropical African climate.

In some ways possibly the Indians may be more approachable in a strange land. Certainly the Missions at Maritzburg and Durban have borne good fruit, and the girls' schools are an important feature of the work. The fact that Indians in Africa are taught in English brings home to us the missionary value of a common language.

In **Madagascar**, as we have said (see Chapter II.), the educational problems are increased by the attitude of the French Government. There are several boarding schools, which are also attended by day scholars. Religious instruction may only be given in church. The children have to learn both Malagasy and French. No European teacher may take charge of a school unless she has taught two years in either France or Madagascar. Every difficulty is placed in the way of religious work; but although all the schools are run on very simple lines there seems no doubt that pupils who leave school and in many cases marry a catechist or reader become really strong Christian elements in very difficult surroundings.

It has been impossible here to mention more than a few specimens of educational work among girls; fuller information will be found in the Annual Report and in the "Summary of Women's Work." This brief survey will, it is hoped, serve to suggest lines for further study, discussion, and thought, and above all so to stimulate prayer and action that the work may go forward to the glory of God.

Study Problem.—To discover the difficulties and opportunities for educational work among the women and girls in non-Christian lands.

1. Ask one member to draw a map marking the chief centres of S.P.G. schools for girls.

2. Ask one member to prepare a diagram demonstrating the proportion of illiterate women in India to the total number.

3. Ask each member to describe the difficulties of educational work among girls in one of the countries mentioned in this chapter, and all the Circle to consider the chief needs for prayer which arise out of this chapter.

4. Ask each member to consider what arguments he would use if speaking to a number of women students to induce them to consider the call to teach girls in non-Christian lands.

CHAPTER IV.

Industrial education.

"Only as the Christian community contains a goodly proportion of men and women, trained to support themselves and serve the public good, can it exert its due influence on the life of the community at large. Both from this point of view and for its value in promoting general welfare should attention be given to the question of industrial education."^{*}

"At this moment in India few things are more urgent than industrial Missions," so wrote the Bishop of Bombay in 1911.

What are industrial Missions?

If you visit S.P.G. Mission stations in India and Africa, at nearly every station you will see boys engaged in manual labour. You will find boys working as tailors, carpenters, blacksmiths, stonemasons, engineers, printers, bookbinders, shoemakers, brass founders, or agricultural labourers; girls cooking, spinning, weaving, making lace, sewing, etc.

But you may ask, "Why do missionaries have to spend their time and money in teaching trades?"

If you read the old history of India or the old history of Africa, you will see that two causes force the missionary to face the question of an industrial education for some of their flock.

I. In **INDIA**, largely owing to the caste system, the trades are sharply separated from one another. The son of a weaver becomes a weaver, the son of a carpenter becomes a carpenter. From time immemorial workmen have been trained on the apprenticeship system. But "a system of instruction based on caste prejudices is useless in the case of a Christian boy. Hindus and Mohammedans are not prepared to impart to Christians information of real value." Christian boys are, therefore, practically unable to enter the customary industries of their race, and missionaries have had to consider how to provide their converts with a means of livelihood, and at the same time to avoid creating a Christian community largely dependent on foreign help.

* "The Edinburgh Conference Report," Vol. III., page 375.

In nearly every Mission station boys are to be found who show no aptitude for head work, and must fulfil their vocation in some more or less mechanical form of industry. Many have come as orphans to the Mission in time of famine, and are lacking in stamina and intelligence. Others are drawn from the out-castes and have little mental ability.

The missionary has to decide how he is going to train up these boys to be useful, good Christians. What education will best develop their faculties, spiritual and physical?

A craftsman needs no high standard of literary knowledge, though it may be desirable to raise him above the standard of the ordinary illiterate Indian workman. As a Christian he must know how to read well enough to read at least his Bible. Bishop Westcott, of Lucknow,* says that for such boys—

“The literary instruction in the school should be strictly limited to a knowledge of the ‘three R.’s’ in their own tongue. To this might be added object lessons on some of the common things of life. If these limits are exceeded the boys will certainly aspire to clerical employment and become dissatisfied with manual labour.”

After three or four years the boy should be ready to begin some trade instruction. Should he be sent to work in a factory, or should there be some Mission school where he could serve his apprenticeship?

There seem three objections to work in a factory for a Christian boy :—

“(1) Non-Christian foremen take little interest in the progress of Christian lads and may even put difficulties in their way. (2) Close association with non-Christian workmen has frequently an evil influence in the development of moral character ; (3) Except in the cases of Government factories working hours are usually so long that at the close of the day’s work the lads are too tired to pay attention to religious instruction, or to take any interest in what is needful for the development of their higher faculties.”

There is, therefore, the other alternative, the formation of a Mission school to teach a definite trade under Christian and wholesome surroundings. What shall these trades be? The peculiar circumstances of the locality must be considered and the capabilities of the boys.

“The trades most commonly adopted in North India are printing, carpentry, ironwork, leather work, and weaving. Printing presses are numerous, and there is no printing caste. A well trained compositor will experience little difficulty in securing employment on a living wage. Carpenters and workers in iron can also find employment in towns where there are factories or a considerable European population. Carpet weaving and cloth weaving are trades of a less satisfactory character. Their chief recommendation is that they require little capital. Carpet weaving is a trade easily learnt, extremely monotonous when learnt, and one in which experience counts for less than the agility of youth. Hand loom weaving in India is in a critical state ; it is a question whether it will be able to compete successfully with power looms. . . . Even if the hand loom weaver is able to hold his own against the power loom it is a miserably paid trade, and the current proverb of a weaver being half in his grave has its element of truth. It is probable that in India, as elsewhere,

* “Pan-Anglican Papers,” Vol. V. S.D. 2 (b).

factories will take the place of hand labour we should do well to prepare our boys to avail themselves of the opening. Leather workers and weavers rank low in the social scale, and Hindus who pursue these trades are seldom men of refinement."

Industrial training for girls is much more limited in scope, the main object of a girl's education being to fit her for home life as wife and mother, *not* to compete in the labour market. Roughly speaking, in all the Mission boarding schools in India the girls do their own housework, cooking, and sewing. We have seen (Chapter III.) that the more promising ones specialize as teachers or nurses; the less intellectual are taught some manual occupation—spinning, weaving, or lace making, occupations which they may pursue after marriage. Lace making is a favourite industry, but it still to a great extent depends upon an artificial market (i.e., the kindness of friends) to make it pay.

Let us glance at some types of S.P.G. industrial schools.

At **Nazareth**, in South India, where S.P.G. has been at work for nearly a century, a very complete industrial system was built up by the late Canon Margösches on the foundation of the boys and girls' orphanages, which were started after the great famine of 1876–1877. The various departments are mutually self-supporting.

Speaking of these schools the Rev. J. A. Sharrock says:—

" Many different industries are taught, such as carpentry, tailoring, weaving, lace making, drawing, Indian embroidery, blacksmith's work, typewriting, and other industries. There are silversmiths and basket makers under their native instructors. The workshops occupy three sides of a rectangle, with a well and garden in the centre. Excellent work is turned out—the clothes worn by the children of the orphanages and boarding schools are made by the weavers; the surplices and cassocks of the church choir by the tailors; chairs, tables, cots, desks, benches by the carpenters; and much that is made is also sold. The scholars who have finished their course find little trouble in getting work elsewhere in the Madras Presidency. . . . A teacher of weaving in the industrial school and one of his students presented themselves a few years ago for baptism; also the mother of the superintendent of the industrial school thought about Christianity for two years while living with her Christian son, and then asked to be baptized."—"South Indian Missions" (S.P.G.).

From Nazareth travel north about 150 miles, and you reach a second Christian centre, **Trichinopoly**. Here, too, there is a flourishing industrial school, as one part of a large educational organization.

" Visitors always like to go over our industrial schools, as they can see with their own eyes what is being done. It is not so easy to find out how much real education has entered a Tamil boy's head, and much less how much real religion has got a firm hold of his heart, but anybody can see whether or no he can make a strong chair with his hands. Here are not only chairs, but tables, windows, and doors, benches and blackboards, book case with drawers and pigeon holes, station name boards, ticket boxes, and level crossing gates—the railway is one of our best customers—and, lastly, reading desks, lecterns, altars, all more or less carved. . . . Here also we see blacksmithery and cane work, and in a separate room the tailor boys are seen pedalling away with their bare feet at the sewing machines, while others are sitting cross-legged on the floor plying the needle. Of course, the latter is pushed outward and not towards the sewer, as is the custom of English ladies. 'No one but a woman would think of sewing that way,' as

one tailor remarked with an air of much superiority. In another room drawing is being taught, and this, of course, is essential—the eye and the hand must be trained in concert."—"South Indian Missions" (S.P.G.).

A very successful lace school connected with the girls' boarding school at **Ramnad** deserves mention. It was founded to provide a fund for the provision of dowries for the girls.

Let us now leave South India and take a glance at the **Cawnpore** Mission in the north, where manual work has been a feature since 1848. Carpentry, tailoring, and sack making have at various times been taken up; the building of the little church at Asrapur in 1866 remains the most notable achievement of the school.

In 1885 some Christian boys were sent to Cawnpore to find work in the mills, while living under care of the Mission. This was the nucleus of the present S. Martin's Home. It was soon found advisable to have special workshops for Christian boys, owing to the jealousy and low moral tone of non-Christian workmen.

The next step was the foundation of a printing press, now financially a success. To this was added a carpenters' shop. The last and most original development was the brass foundry, which was opened in 1903.

"This was from the beginning under the charge of a first-class English workman, and as the boys showed great aptitude for moulding it very soon acquired a unique position among local industries. Since then we have specialized in ecclesiastical brasswork, and our work is to be found in churches all over India and Burma."—"History of Cawnpore Mission."

This school has been described by the Government authorities as the most genuine industrial school in the Punjab.

The Cawnpore Quarterly Paper for July, 1912, contains an account of the "Old Boys" Day at S. Martin's Home, when by a happy coincidence they heard of Her Majesty's visit to the Westminster Missionary Exhibition, and that to quote *The Times* :—

"Her Majesty and the Princess took evidently a keen interest in what they saw, and Her Majesty freely expressed that interest, saying, for example, that she was very much pleased to see the beautiful brass and wood work turned out by the Society's workshops at Cawnpore."

The paper gives some particulars which will help us to realize the life of the home :—

"There are fifty-three boys in the home at present, and the age ranges from eight to twenty years. The superintendent is an English *padri*, a member of the Brotherhood. There is also a *masterji*, who is a retired soldier, who served in the 36th Jacob's Horse. His red dyed beard, light blue turban, bright coloured coat, and spotlessly white pyjamas would commend the power of his Eastern authority to anyone. He rules in the home and teaches in the school.

"From childhood days they pass the narrow way of labour, training, and trial into the wider world of conscious happiness. Everyone knows 'the difficult age,' when protection is somewhat withdrawn, support in a degree handed over to the boy himself, and the seat of authority gradually given to the personal conscience.

"A boy has three or five years still to run in S. Martin's Home when he first enters the industrial world. He lives pretty much the same, owes the same allegiance to discipline, but his day is now filled with work

in printing press or carpenter's shop. With great care he is to be introduced to gold, to conscience, and to competition. Some plunge before their time, and we are afraid for them in the world outside. E—P— has refused to come back, and has started helping in his father's work, partly through his own and partly through his father's impatience. He has joined the hard school of blunt experience.

"Y— is another kind of boy. He trusted, and served his apprenticeship faithfully, and is now learning to use the right proportion of his wages for this and for that, and to hold back some for some future event; already more than £2 saved.

"These are the two cases which occur. The latter is certainly on the path; faithful and hard-working, he commands great respect. The former—who knows? Some find themselves in far countries—some need rough cutting.

"At the Old Boys' gathering many a one, who has 'run away' and learnt the completion of the lesson outside, came in to acknowledge that the lesson was learnt, however imperfectly.

"The Old Boys are certainly most encouraging to one who appreciates the striving and anxiety which attends the entrance into industrial and commercial life, but there is another fact which shows very clearly what is happening. In 1902 a letter was received from a leading firm in Cawnpore—'We regret that we are unable to employ any native Christians as they give us a considerable amount of trouble.' The attitude has changed. No boy need be out of work at all. The trouble that used to exist from employing Christians is dying out because the Christian workers are worth their salt."

One distinctive example of girls' manual work may be mentioned besides the lace schools, which are found connected with many of the boarding schools. At **Delhi** an indigenous shoemaking industry for women happily affords an opportunity for the girls' industrial school.

"Here the aim is to give the daughters of our Christian leather workers a good grounding in the 'three R.'s' so that they may be able at least to read their Bible intelligently, and read and write letters, and at the same time to teach them their hereditary trade. Most of them will marry shoemakers and 'lead laborious lives,' embroidering the uppers of shoes, with intervals for cooking and minding their children. At school they cook and grind corn and spin and sew when they are not at lessons or school work. The shoework goes on steadily and is profitable. It has gained a silver medal at the 'All Indian Ladies' Art Exhibition.'"

We have only spoken of the more outstanding centres for manual training. In many other Missions good work is being done. Everywhere methods differ, but behind all is the ideal to train up Christian men and boys to be God-fearing citizens, filled with a right spirit of independence and self-respect, and the girls to be makers of true Christian homes.

II. In AFRICA there is no difficulty of caste to contend with. It is for quite other reasons that industrial training is a necessity.

"To understand the Kaffir we must see his daily life in the old order of things. The most important part of his property was his cattle. It was the man's first duty to look after them. Then there was the drill, the hunt, or possibly a warlike expedition against a neighbour tribe. . . . To-day there are no wars to be carried on, there is no drill, and the wild animals to be killed for food are few. . . . What is left for the man to do? He wraps himself up, head and all in his blanket, and lies down to sleep with the sun pouring down on him. . . . Then he spends the rest of the day sitting about, chatting, doing little repairs, making bangles for the women folk, and killing time somehow. . . . A man was asked

if he would lift the pot of water, which his wife had just carried up from the well on her head. 'No!' he answered, 'of course not; but then, why should I try? That's women's work.'—"Land of Good Hope" (S.P.G.), pages 50-52.

After the words quoted in our first chapter the pronouncement of the South African Synod continues as follows:—

"The educational ways which are best for one race of colour are not necessarily the best for another. That which is right or desirable in one stage of national life is not necessarily right or desirable in another stage.

"For the proper education of the Bantu tribes in South Africa in the present state of their development the Synod is of opinion that 'industrial work' is of paramount importance. Industry is necessary for the welfare of the individual as well as for that of the whole body to which he belongs, and for far the greater number of the Bantu peoples for some years to come industry must be synonymous with some forms of manual labour such as is generally understood by 'industrial work'. The white races as such have had the habits of industry ingrained into them by centuries of necessity. No such necessity of continuous industry has ever lain upon the Bantu race, and the occupations which once stood more or less in its place, and formed to some extent a real discipline as well as a constant interest, the fighting and the hunting which made up a large part of the old native life have been banished by European rule and occupation. A lazy life (whether in white man or black man) can never be a real, Christian life, and the native must be helped from childhood to form such habits of industry as are most likely to be permanently useful if his Christianity is to be complete.

"Such industrial training, combined with the teaching of the faith as it is in Jesus, and instruction in the elementary standards is, it is believed, the truest education of the Bantu race in the present. But individuals will be found, sometimes in considerable numbers, who are capable of assimilating much more than this. For these and for the education of children the extension and co-ordination of the Church's system of schools and training colleges is widely called for. Every man has a right to be helped to reach the point which God marks out for him, and no man can fairly be debarred from it by reason of nationality or colour."

Government is strongly supporting the missionaries in their efforts to teach the duty and dignity of labour.

Much valuable evidence was given before the South African Native Affairs' Commission, 1903-1905, by some of the S.P.G. missionaries among others. The Commission recommended—

"That special encouragement and support by way of grants in aid be given to such schools and institutions as give efficient industrial training. . . . Where possible workshops and school farms in connection with elementary native schools should receive a special measure of encouragement and support."

Let us see how far S.P.G. has been able to do their share of this work. A typical industrial school is that at **S. Matthew's, Keiskama Hoek.**

"In 1857 a few wild and half-naked children were receiving the first elements of instruction. . . . By 1870 the land was being properly tilled and irrigated, and in 1876 a church was built by native labour, for which £1,000 had been raised on the spot. Keiskama has to-day sixty-three native catechists and 3,000 persons baptized. There are 400 pupils in the industrial school, including the department for training teachers. The favourite trade is carpentering, but waggon making, blacksmithing, tinsmithing, gardening, and printing are taught, and the value of the work turned out is £2,000 a year."—"Land of Good Hope" (S.P.G.).

Similar work will be found at many Mission stations.

It must be borne in mind, however, that manual work is not always popular. With the modern desire for "civilization" there is springing up a desire for a more purely literary education. If kept to manual labour the black man is inclined to think that the white man does not wish him to rise. There is, however, unfortunately, one form of labour that is very popular, namely, work on the mines. The Kaffir is very willing to go for a spell of work to the Transvaal or elsewhere, earn good wages in a few months, and then return to his home, not much improved by that form of "education." It is to be hoped that an increase of industrial schools, with a Christian atmosphere, may put a higher ideal before the rising generation. The whole position is full of difficulties. There is a natural desire on the part of missionaries to train up their boys when suitable to become teachers and catechists. Without this the native Church will never be able to stand alone. Yet all are not fitted for it.

Similarly for girls. As soon as the desire for education arises very false notions have to be corrected.

"At **S. Agnes' School, Johannesburg**, an attempt is made to correct a very prevalent misapprehension of the meaning of 'education' among natives, and to give an all-round, sound, moral, and industrial teaching. The work immediately took shape in various departments—laundry, cooking, and housework being carried on simultaneously with the ordinary school work. Manual work is a most important part of the education of the African natives, and one of the main objects of the school is to teach the girls the dignity of this and the need of diligence in carrying it out. Education to them seems to mean 'bossing' others, while doing very little yourself, wearing European clothes, high-heeled shoes, hats and corsets, speaking English with a swagger, and slang that only betrays an ignorance which requires much patience and care to fathom. The time of residence here should be three years, and on leaving they are better fitted for domestic duties should they go to work. If they marry, as is common when they reach the age of twenty, it is hoped they will take a sound Christian teaching back to their own people and be of great assistance in helping on the work of Christ among them as wives and mothers."—*The Mission Field*, October, 1910.

It was hoped by Government in supporting this school that native girls would here be trained for service. At present the custom is to employ native Kaffir "boys" for domestic work. Many mistresses would prefer to employ well trained girls in house and nursery, but they do not care to undertake responsibility for them. Under the existing housing conditions and the small care that is given to the well-being of native servant girls the missionaries hesitate to advise their scholars to go to service after school life is over, as they will be exposed to so many temptations. In this respect the school has not fulfilled the aim of the Government.

In Natal, at S. Hilda's, **Enhlonhlweni**, girls are taught to spin and weave in the hope that when they leave school and marry they will buy a spinning wheel and spin at home. There is a double object here. Not only might it be desirable to provide the girl with a means of earning her livelihood, but it is also important under present conditions to give her an occupation. Most of the

husbands go off for long spells of work to the mines at Johannesburg, and the loneliness and want of occupation too often ends in the young married women getting into mischief.

That such training does influence character we learn from the reports from the weaving school at **Tsolo**, Kaffraria. Miss Wigan, who is in charge, writes:—

"The Sisters have one of my old girls to cook, and tells me she is a treasure, for she is cleaner and has much more idea of method in her work than other girls, and I hear the same of another. So one feels that though the girls in the past have not continued their spinning after their apprenticeship is finished, yet the regular methodical training and discipline is telling on their lives after they leave the weaving school."—S.P.G. Annual Report, 1911.



S. HILDA'S, ENHLONHLWENI. GIRLS LEARNING TO SPIN.

At **Maseru**, Bloemfontein, cookery and laundry work are the chief industries in which the girls are trained.

At three S.P.G. Missions in South Africa the question has been fairly faced that work for girls must keep abreast of that for boys if Christian homes are to be ever attained, and every form of training, manual or intellectual, is provided both for boys and girls. In too many stations, where provision has been made for boys, the task of guiding and training girls has been neglected. For complete schemes we have to go to such stations as **S. Matthew's, Keiskama Hoek, S. Augustine's, Penhalonga, and All Saints', Engcobo.** One who has seen much of the work at Penhalonga writes:—

"Here is S. Monica's, the industrial school for girls, close to S. Augustine's. Morning and evening they meet in the church. The need was urgent. What were the young Christians at S. Augustine's to do with

no corresponding work among the girls? Marry heathen wives and be dragged back by them to heathenism. They felt it themselves and came and begged that a school for girls might be started. They did more than ask, they worked for it, and gave up their months of summer holidays to stay and make bricks and build. The girls' college goes on happily—much the same hours as the boys; services in the morning, school from 9 a.m. to 12.30 p.m. Industrial work, cutting and tying grass for thatching, gathering wood, hoeing in the garden, laundry, cooking, and housework. Many weddings have taken place. One great aim of the Mission is being realized, the perfecting by God's grace of family life."

III. In the FAR EAST industrial work is practically non-existent. In Japan, for instance, industry is carried to a fine art, and where all labour, agricultural or manufacturing, is honoured, not despised, industrial Missions are not needed. In China the S.P.G. has no work of the kind, and opinion among missionaries is divided as to its advisability.

In these pages we have only spoken of the work of S.P.G. Missions, but it must be borne in mind that in many countries other Missions have been beforehand. Mention should be made, for they are well worthy of study, of the work of the Mill Hill Fathers (Roman Catholic) and the C.M.S. in Uganda, of the Baptist Mission on the Congo, the Basel Mission on the Gold Coast, the Scotch Missions at Lovedale, Livingstonia, and Blantyre, the American Marathi Mission at Ahmadnagar, the Wesleyans and others in South India.

Enough, we hope, has been said to show the very important place of industrial education for young men and women in the building up of Christian character. How else will they learn that the unlearned and the learned, the agriculturist, the scholar, the poor, and the wealthy are all equal in the sight of God? How else will they learn to consecrate their whole lives, their bodies, as well as their souls and spirits, to the service of their Master? How else will they learn that Christianity beautifies all it touches—the happiness of industry and the joy of service?

Study Problem.—To consider the object of industrial Missions.

1. Ask one member to draw a map marking the chief centres of S.P.G. industrial Missions.

2. Ask each member to describe a different form of industrial training, and all discuss together which form they most desire to support.

3. Let half the Circle support the motion that "at this moment in India few things are more urgent than industrial Missions," and half argue against it.

CHAPTER V.

Schools for Eurasians and Europeans.

This sketch of the educational work carried on under the auspices of the S.P.G. would be incomplete without some mention of the efforts made to provide schooling for the children of our own kith and kin. It is a tradition of the Society that our kinsfolk have the first claim upon us, and in most of the "missionary" dioceses* schools have sprung up, aided more or less directly by the Society, for the education of English speaking children, a large proportion of whom are of mixed race and many of them too poor to pay fees high enough to make the schools self-supporting. These are "secondary" schools, the curriculum being very similar to an English high school. Government grants in aid are generally obtainable where the standard of the school and the qualifications of the teachers are up to Government requirements. But most of these schools have a hard struggle to keep up to the mark under trying conditions. The Church at home has been far too apathetic in this matter.

There is now, thank God, a movement in India to provide better educational facilities for English speaking children, who are of two classes—(a) Children of resident English parents who cannot afford to send their children home, for whom schools in the hills will meet the need; (b) children of mixed race, formerly called Eurasians, now to be known as Anglo-Indians. We have said "two classes" to help us to realize the greatness of the need, but for practical purposes of education no distinction is made between them.

"This Anglo-Indian community," says the Rev. C. F. Andrews,† "is from the missionary standpoint one of the most important Christian bodies in the whole of India. They are a warm-hearted and emotional people, with high qualities of character when properly developed, but apt to degenerate very quickly when left without proper care and training. . . . Not the least important work to be undertaken by women at the present time is the care and tuition of Anglo-Indian and English girls in the hill schools of India."

Understanding both races, and mixing with both in the daily business of life, they should be interpreters of one to the other, and since they are everywhere known as "Christians" they should be interpreters of Him Whose name they bear to their Indian kinsfolk. Truly, as the Bishop of Lahore has said, they hold a key to the heart of the missionary problem—obviously it is a first duty for us to see that they know how to use it. Their schools should be in a real sense training schools for missionaries, and

* The S.P.G. is not asked to send teachers to **Canada**, but we understand that there are many openings under the Dominion Government for missionary-hearted teachers, and a real need for such, but they must find their way out and obtain a Canadian certificate before they are eligible for a post.

† "The Renaissance in India," pages 285, 58.

though perhaps only a few of their pupils will definitely offer themselves for missionary service, all may learn to give a true Christian witness by their lives.

There is no need to urge that educational work among such children is a true form of missionary effort. **S. Hilda's Community at Lahore**, whose members are affiliated missionaries of S.P.G., devotes itself to this particular work. It has high schools for girls, both at Lahore and Simla, ranging from kindergarten to a training class for teachers; there are several graduates of English universities on the staff, boarders and day scholars are provided for, and training is given in domestic economy. For—

"One of the most serious difficulties to contend with in the training of children in India is the tendency to regard personal practical work about the house as beneath the dignity of anyone of European race. As the smallest details in housework, in the performance of which an English woman would take pride and pleasure at home, are done by native servants, a Eurasian girl grows up too often with false notions of what constitutes true refinement. It is the aim of the schools under the direction of S. Hilda's Society to combat this idea, and, therefore, a department of training in domestic economy and household management under a properly trained English teacher has been opened at the Cathedral High School. Laundry and cookery classes for theoretical and practical work are held, and the enthusiasm of the girls promises well for the conduct of their future homes when they become wives and mothers."

Bishop Cotton's schools at **Bangalore**, in South India, are important centres of education both for boys and girls, with good modern buildings, boarding houses, museum, and Chapel. Here the S.P.G. Brotherhood is in charge.

The diocesan girls' schools at **Rangoon** (Burma) and **Kobe** (Japan) may be mentioned, each of which occupies a very important strategic position. An urgent appeal was put forth in 1911 on behalf of the school at Kobe by eight Anglican bishops in the Far East. If this opportunity is not to be let slip increased support must be forthcoming. One difficulty of the work here is caused by the very diverse nationality of the pupils, to many of whom English is as much a foreign tongue as Japanese.

The great need must be emphasized for schools in other centres of European population in the East if the next generation is to be educated in the principles of our Church.

In **Mauritius** a Government institution—the Royal College—provides higher education for boys, but there is no such provision for girls, and a high school on Church lines is much needed. At present Church girls go to the Roman Catholic convent schools.

The Bishop of **Guiana** has been able by his own exertions to keep a much needed high school going in Georgetown, but he constantly appeals for help in money and teachers to put it on a more permanent basis.

The need for such schools is obvious to any thinking person. Why is it so difficult to maintain and develop them?

If we are to do for our people what the Roman Church is able to do, it seems obvious that we shall have to create a greater missionary spirit in our English schools and found "teaching brotherhoods," or communities.

In **Nassau** the Sisters of S. Peter's, Horbury (now associated with S.P.G.), have charge of S. Hilda's school for the daughters of merchants and others. There are about thirty pupils, and some successes have been gained in the Oxford Local Examinations.

In several dioceses of **South Africa** excellent high schools for colonial girls are staffed by the Wantage and East Grinstead Sisters. The magnificent work of the Community of the Resurrection, **S. Peter's, Grahamstown**, in training colonial girls as elementary teachers is well known. We may remind ourselves that here—

"Mother Cecile began work at the request of Bishop Webb in 1882, starting in a small kitchen with a mud floor and no windows. For the first three weeks she taught one pupil. From this beginning has grown the Community of the Resurrection, which now numbers nearly one hundred. Various branches of work have been started, the most important being the training college for teachers, who pass out fully equipped to go and teach throughout the colony. . . . Her example shows what a call there is for women in the colonies, and what invaluable service they can render."—"South Africa" (Missionary Exhibition Handbook Series).

The Bishop of Rangoon has called for men ready to make a complete self-sacrifice in three directions—poverty, celibacy, and humility. Given these three characteristics there ought to be no difficulty in staffing our Mission schools adequately, and raising them to the front rank. But if the teaching profession stands aside we shall have to face the fact that English and Eurasian parents prefer to send their children to the better staffed and better equipped Roman Catholic schools. "Christian Missions in Burma" (S.P.G.).

Study Problem.—To discover the chief educational needs at this time in non-Christian lands.

1. Ask one member to draw a map marking the chief school centres supported by S.P.G. for English speaking children.
2. Ask five members to describe the need for schools and teachers among English speaking children in India, Burma, Japan, South Africa, and Canada, and all discuss together what steps must be taken if the education of these children is to be adequately carried out.
3. Ask each member to sum up the chief impression made upon him by the study of this book.

N.B.—It is suggested that Chapters V. and VI. should be taken together for the final meeting.

CHAPTER VI.

General conclusions.

If our study of educational Missions has been of any use it has made us think, and will lead to some definite conclusions and resolutions. Each student will formulate these for himself. Certain points stand out :—

(a) The repeated insistence in these chapters on the education of the Christian community, whether by this we mean our own kindred overseas or children of other races, takes us back to a fundamental principle. Our task is not to scatter broadcast, but to propagate. Unless the Christian community contains the seed in itself, and taking root downward bears its own fruit of witness, reproduces itself and spreads outwards, our work is of no permanent value. Hence the emphasis on the training of teachers in the native Churches. Let us make much of that word "Propagation" in our title, which perhaps we have been accustomed to think rather dull and old-fashioned. It embodies a vital principle.

(b) The educational missionary—what kind of person is wanted? We have seen that the work of the educational missionary covers a very wide range; it offers scope for a great variety of personality, of gifts and equipment, among those who go out to do it. Obviously with keen evangelistic zeal, some educational qualifications must be combined. The problems to be faced are more, not less, difficult than those at home, and no gifts or qualifications are too good to be dedicated to this service. A knowledge of principles of educational work and not merely of methods is needed for those who have to shape educational policy in the East. Withal there should be powers of sympathy and adaptation. And let us not forget that a teacher of music, science, or technical work may be as truly a missionary as one who is called an evangelist.

(c) If missionary education is to hold its own in the new conditions that are arising in the world, it must be efficient. Missionaries alone can give the spiritual and religious training which builds character, which governments desire, but cannot themselves give to the nations. But missionaries will lose the opportunity of giving it unless the secular education they provide is also thoroughly good of its kind.

Is not this both a challenge and an encouragement?

"I have tried to develop two main thoughts. First, that we should give wider scope to our conceptions of our task as religious educators, and realize the different sides of the school life and instruction as being all integral parts of a system of religious training; and second, we should try for greater depth and thoroughness on all sides of our work, so that school life and discipline, the Scriptural and other religious instruction, the moral and religious exhortations, and the school worship may have more than a vague influence on the boys, and that the Gospel of Christ may come to them as a living force, the power of God unto salvation."—F. Western, *The East and The West*, April, 1911.

(d) The work is full of joy and promise. This is what one who is doing it says:—

“Those who are actually engaged in educational Mission work find it so engrossing and attractive, so overflowing with hope and joy, that they sometimes fail altogether to understand the attitude of those who advocate a reduction of expenditure on educational Missions.”

As general conclusions we will merely indicate two, in two sets of quotations. The first is for those to whom the subject may have been new, and is the simplest impression visitors to the Educational Court must carry away.

I. Education is a Handmaid of Religion.

(a) “Christianity from the very first was a religion of education. From the first Christians were learners.”—“Missionary Methods,” R. Allen, page 21.

(b) “Education enables the heathen to apply the truths of God to the difficulties that he may meet in life. . . . A sound Christian is always a well taught Christian.”—“An African Missionary” (“Edinburgh Conference Report,” page 173).

The second is more far-reaching and heart-searching. We do not forget that among the stewards at the Educational Court will be many teachers, and that members of the teaching profession who visit the Exhibition will linger here. May we hope that some at least will draw this conclusion?

II. Our Responsibility is great in this matter and the call is instant.—For—

“seldom has the Christian Church been called to meet so great an opportunity, or to respond to such immense and varied needs. If a worthy answer is to be made to the call both men and money must be given for the promotion of Christian education in far more abundant measure than has been done in the past.”—“The Edinburgh Conference Report,” page 380.

“There are more serious reasons now for Mission schools and colleges than have ever before existed. The new faith that is going to blaze up in India must arise in Christian colleges and schools. A lower degree of the same faith is growing in villages and settlements. The great work in college and in school in India ought to attract teachers from England in greater numbers. It is to them India must look; to them as they point their students to the Lamb of God Who takes away the sin of the world. Christ alone can satisfy India’s need, and in Him all unrest shall pass away.”—W. Robinson, “By Temple Shrine and Lotus Pool.”

Let us take courage and work on in hope. The following words, we believe, are true, and applicable to other lands besides India:—

“There are some educational missionaries who believe that the foundations of the Kingdom of God in India are not yet completed, and that they are still engaged upon them. Others believe that the super-structive is far advanced, rising slowly but surely to completion. We are of the latter persuasion, but in either case the work is one, and none of the workers will faint or fail until the Divine Architect’s plan is actualized. The work is so vast, so varied, the workers so many, so widely distributed, that none but the Architect Himself knows fully how near the work is to completion.”

Part III. EDUCATIONAL MISSIONS.

Notes on the Exhibits.

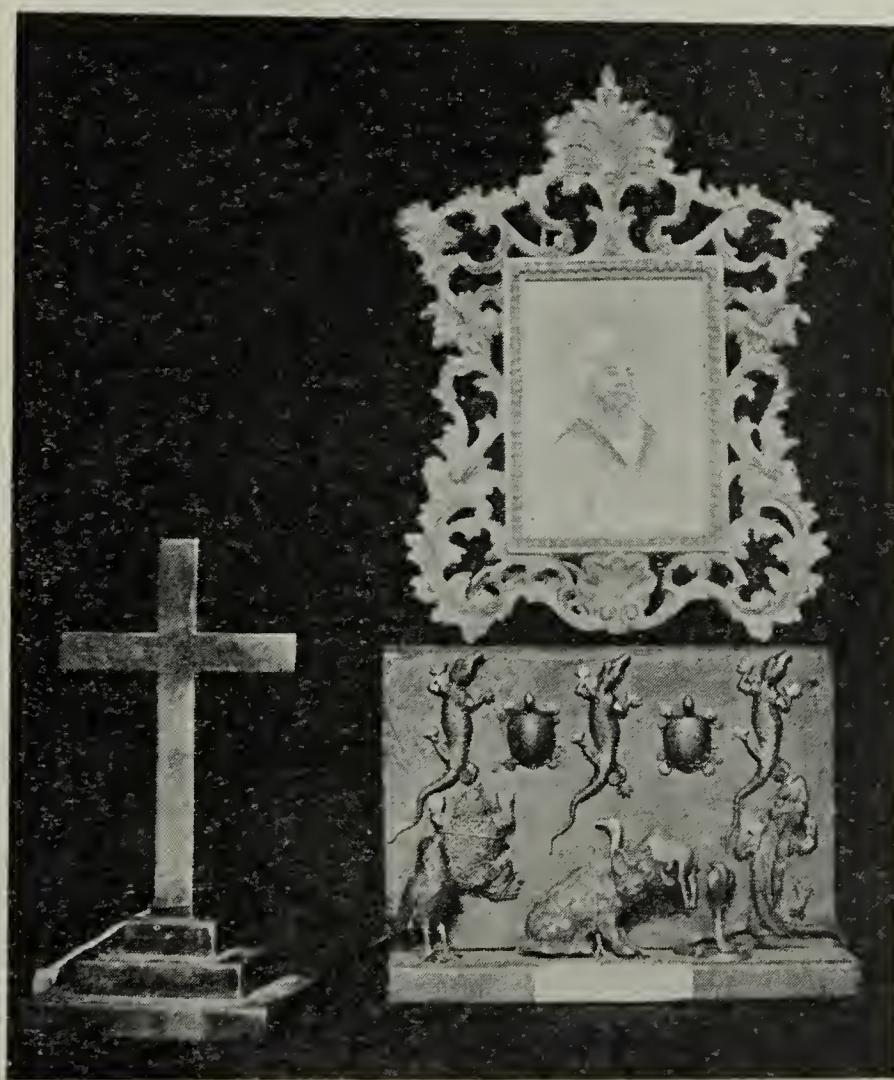
This list is only provisional. A much more complete set of specimens, both of school and industrial work, is expected shortly from the Missions.

A.—Boys' schools and colleges.

INDIA.

Bishop's College, Calcutta. (Portfolio).

1. Syllabus.	2. Financial report.
3. Prospectus.	4. List of staff.



CAWNPORE METAL WORK.

5. Aim and history.	6. Foundation of the college.
7. Eight photographs (A to H).	

Bishop Cotton Eurasian School, Bangalore. (Portfolio).

1. School magazine.	2. Report, etc.
3. Two cards of photos (A and B).	

Trichinopoly. (Portfolio).

1. Three cards of photos.
2. Four plans.
3. Report.
4. Calendar, with rules, etc.

Cawnpore Workshops.

1. Card, pictures of workshops.
2. Brass cross.
3. Napkin rings.
4. Two photo frames (A and B).
5. Set of brass animals.
6. Brass lizard.
7. Carved bracket.

Cambridge Mission to Delhi. (Portfolio).

1. Card of pictures, S. Stephen's College.
2. Specimens of shoemaking (A to G).
3. Two primers, Urdu and Hindi (A and B).
4. Urdu reader.
5. Specimens of class work (A to C).
6. Six photos.

Nazareth Workshops.

1. Card of photos.

Ahmadnagar Workshops.

1. Two carved frames (A and B).

B.—Girls' schools.

INDIA.

S. Ebba's, Madras. Secondary High School. (Portfolio).

1. Paper, giving aim and scope.
2. Curriculum, 1911–1912 (A and B).
3. Balance sheet.

Class work :—

4. English grammar.	5. Composition.	6. Arithmetic.
7. Algebra.	8. Science.	9. Translation.
10. Geography.	11. Geometry.	
12. Arithmetic, dictation.	13. Matriculation form.	
14. Botany.	15. Freehand drawing.	
16. Map drawing (A and B).	17. Pencil and crayon drawing.	
18. Imaginative drawing.	19. Observation chart.	
20. Winter solstice.	21. Routes to the Far East.	
22. Genealogical table.	23. Basket weaving.	
24. Palm plaiting.	25. Beadwork (A to C).	
26. Paper folding.	27. Models of cooking utensils.	
28. Model of S. Ebba's.		
29. Models of bird, drinking vessels (A to C).		
30. Card of photos.		

Cambridge Mission to Delhi. Middle and Primary. (Portfolio).

1. Aim and scope of different schools.
2. Prospectus.
3. Primer.
4. Time table.
5. Photos.

S. Monica's, Ahmadnagar. Primary, Vernacular.

1. Four cards with photos (A to D).

Class work :—

2. Handwriting.
3. Lesson notes.
4. Map of India.
5. Drawing from copy and freehand (A and B).
6. Specimens of needlework.
7. Specimens of buttons on card.
8. Sari.
9. Two dholis (A and B).
10. Box of brass models of cooking vessels.



SAMPLER FROM INDIA.

Chota Nagpur.

1. Sampler in frame.

Nazareth.

1. Sampler (altar frontal).

Ramnad.

1. Two photos (A and B).
2. Specimen of lace.

Bishop Cotton School, Bangalore. Eurasian.

1. Photos.

S. Hilda's, Lahore. Eurasian. (Portfolio).

JAPAN.**Kobe. Shoin Jo Gakko School.** (Portfolio).

1. Specimens of composition and letters.
2. Specimens of writing (A and B).
3. Specimens of drawing (A and B).
4. Specimens of map of Japan.
5. Five photos (A to E). 6. Seven primers (A to G).
7. Pictorial alphabet.
8. Two copies *Little Folks*, in Japanese and English (A and B).
9. Two cards with photos.

Tokyo. S. Hilda's Community Mission.

1. Card, giving aim and scope, etc.
2. Specimens of embroidery (A and B).
3. Two cards of photos.

Tokyo. S. Mary's House (Sei Maria Kwan).

1. Card of aim and scope.
2. Two cards of photos.

BORNEO.**Kuching, Sarawak. S. Mary's School.**

1. Specimens of needlework (A to C).
2. Specimens of lace (A and B).
3. Specimens of beadwork (A and B).

CHINA.**Peking. S. Faith's School.**

1. Box with nine pairs of shoes made by pupils.
2. Coat and trousers for child of two years.
3. Fan.
4. Card of hand-work of junior pupils.
5. Card of hand-work of senior pupils.
6. Three head dresses or hats for children (A to C).
7. Two pairs of socks for children.
8. Boots for child of one and a-half years.
9. Shoes for Manchu woman.
10. Inkpot, ink, pen, and paper weight.

Specimens of class work in portfolio :—

1. Specimens of drawings.
2. Specimens of cut paper work.
3. Specimens of class work. 4. Syllabus and entry form.
5. Letter from classical master. 6. Card of photos.
7. Card of aim and scope. 8. Time table.

Ping Yin.

1. Specimens of lace.

AFRICA.

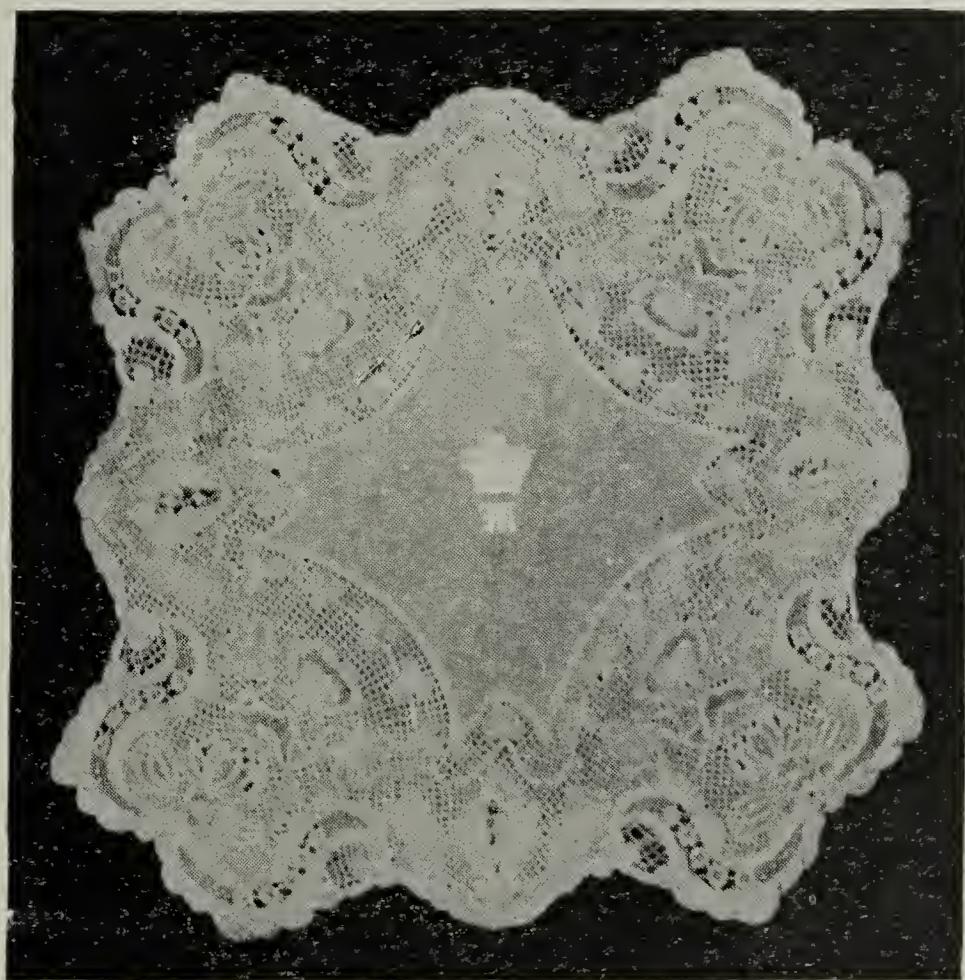
S. Matthew's, Keiskama Hoek, Grahamstown. (Portfolio).

Specimens of class work :—

1. Composition.	2. Arithmetic.	3. Music, grammar, etc.
4. Colour drawing (A to D).	5. Needlework (A to K).	

S. Hilda's, Enhlonhlweni, Natal. (Portfolio).

1. Paper, stating principals, staff, etc.	3. Curriculum.
2. Syllabus.	



THE LACE HANDKERCHIEF WHICH WAS DESIGNED AND
MADE IN THE RAMNAD LACE SCHOOL AND PRE-
SENTED TO HER MAJESTY THE QUEEN-EMPERESS.

- 4. Ten cards of photos (A to K).
- 5. Four printed copies of examination papers (A to D).
- 6. Report of examination for native teachers.
- 7. Record for class teaching in practical work.

Specimens of class work :—

8. Books of arithmetic, composition, etc. (A to D).	10. Cutting out.	11. Needlework.
9. Paper folding.		
12. Church embroidery (A and B).		
13. Crochet.	14. Blanket making.	

S. Paul's, Maritzburg, Natal. Indian Mission.*Specimens of class work :—*

1. Copy book.	2. Drawing (A and B).
3. Needlework (A to D).	4. Lace.

S. Aidan's, Durban, Natal. Indian Mission.

1. Specimens of needlework (A to E).

S. Katherine's, Maseru, Basutoland.*Specimens of class work :—*

1. Dictation, etc.
2. Needlework.
3. Knitting.

S. George's, Capetown.*Specimens of class work :—*

1. Drawing.
2. Needlework (A to E).

S. Cuthbert's, Tsolo, Kaffraria.

1. Two cards of photos.
2. Specimen of weaving.
3. Cloth made in school.

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